

THE SPIRIT OF MISSIONS

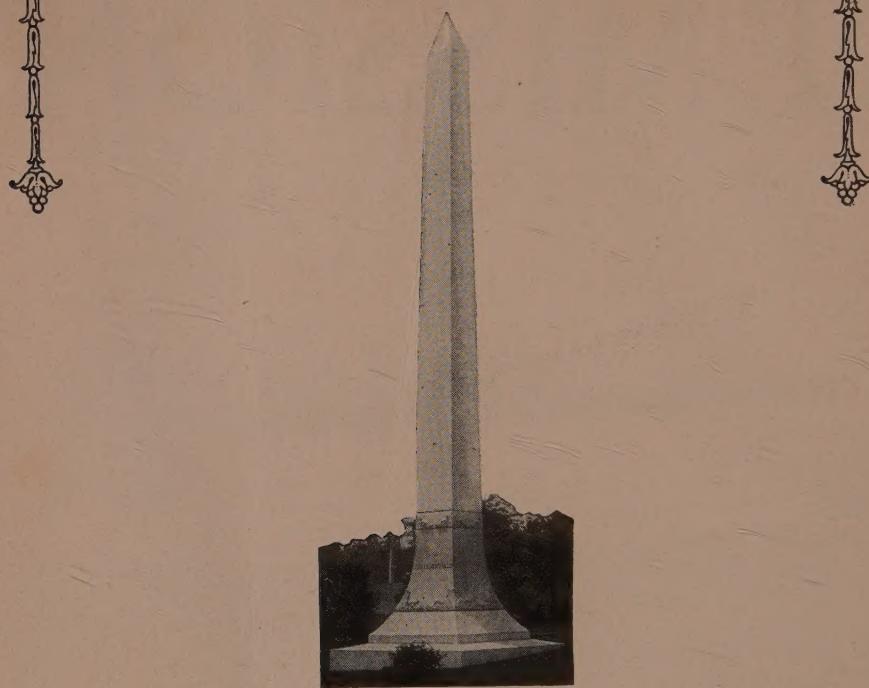


In the Mountains of Virginia

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MARCH 1917

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MEMORIALS OF CHARACTER

THE
Spirit of Missions
AN ILLUSTRATED MONTHLY REVIEW
OF CHRISTIAN MISSIONS

MARCH, 1917

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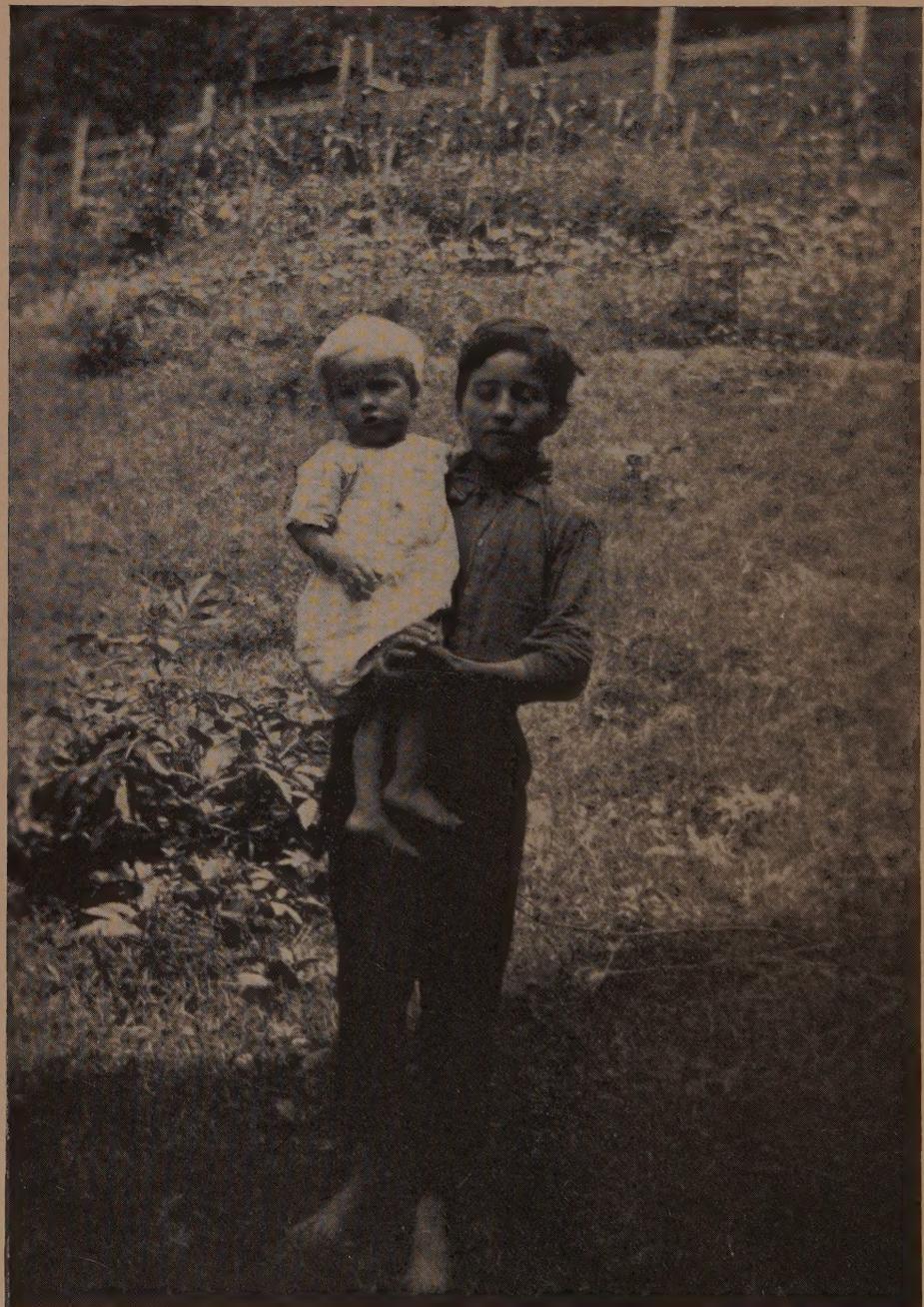
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IN THE MOUNTAINS OF VIRGINIA

"They have never seen a Christmas tree"

The Spirit of Missions

AN ILLUSTRATED MONTHLY REVIEW
OF CHRISTIAN MISSIONS

ARTHUR S. LLOYD, Editor

CHAS. E. BETTICHER, Associate Editor

VOL. LXXXII

March, 1917

No. 3

THE PROGRESS OF THE KINGDOM

AMERICA'S right to its most precious possession has been challenged. Such an assault fixes men's thoughts so intensely on the obligations this lays upon the people that for the time being other things seem almost immaterial. The truest Christian is the best citizen; therefore the Church will be foremost to offer itself for the service of the state; all the more since the essential faith is attacked where the nation's liberty is assailed. At the same time for the state's sake the Church must be serene and put first things first. The blacker the darkness the more clearly it is revealed that the woes of men cannot cease until all men know Him who is the way and the truth and the life. Therefore the Church's mission must be pressed with increasing vigor. To allow this to be interrupted would be as though a plague-stricken city should neglect sanitary regulations in order to minister to those stricken.

THE readers of THE SPIRIT OF MISSIONS will be glad for the Church's sake that Dr. Burleson has been consecrated Personal Bishop of South Dakota, but no doubt they will often wish for the one who has served them so faithfully, and we shall sympathize with them.

With the change in management there will be also change in the editorial notes. Hereafter there will gen-

erally be suggestions as to how the work may be prospered, or why it seems to go heavily. Sometimes they will tell of something that has been done just as it should be. We want those who read these notes to regard them as personal, addressed to people who discern the Church's Mission and who, because they understand, will desire to know what can be done for its advantage.

CHARLES JAMES WILLS, who exerted such marked influence on the Brotherhood of Saint Andrew in its early days,

A Spiritual Nucleus was in the habit of calling the Brotherhood "the King's

Bodyguard"—not because these men were saints above other men, or because they had special spiritual gifts, but because each was a man who had deliberately asked to be counted ready to do anything within his power to serve the cause which he believed in. The Church's Mission needs just such a company to look after its welfare. Not necessarily a company who monopolize all that is good and gracious and saintly in the Church, but people who know that the Revelation showed by the Word of God incarnate is the hope of mankind, and are ready to do what they can to help men to know it and receive it. Those who read THE SPIRIT OF MISSIONS will be regarded as the nucleus of such a company, and it will be taken for granted that these will use all means to gather together the men and women in the Church who share their convictions.

THE present number will come to its readers during Lent—a time when thoughtful people are taking

Lent again to determine whether their life is

counting for the most possible. Those who read THE SPIRIT OF MISSIONS know that the lives of those men count for the most who make other people desire to know the Christ. Naturally, therefore, they will examine themselves with regard to this, and they will be anxious to determine not only whether they are giving to this cause the best that is in them, but whether their own manner of life and the use they make of their gifts and possessions commend that cause to their friends—in other words, whether men are compelled to confess that their es-

timate of values is determined by their conviction that the Christ is the answer to all life's problems. A man cannot think as a Christian while he thinks as an individual. The readers of THE SPIRIT OF MISSIONS therefore will consider these things in the terms of the Body of Christ, where all are members one of another, so that for each one this will be the test: Would I be content if my faith and devotion described the faith and devotion of the whole body?

BUT suggestions were promised with regard to the work. For this time one will be enough. Let it

The First Suggestion be with regard to financing the enterprise, since in every undertaking this is

the first test of strength.

If this could be lifted out of the realm of commonplace, it would become at once the most fascinating subject for meditation possible. As it is ordinarily regarded, to mention it is to recall a dreary effort to find money to pay bills which the Board of Missions has imposed upon the parish. Men touched even with divine fire could never find anything in this to fascinate them. But we would feel differently if we could realize that to the Church is committed the revelation which is to change the relation of every human being to his environment, not only showing men the amazing possibilities of human life, but showing them also how to attain them; not only declaring the wonderful things that remain for the people of God, but lifting men out of the poor wretchedness that degrades their bodies and destroys their souls. Or, if by chance it should become clear to us how our Lord, in allowing those who love Him to help Him in His work, did not limit it to a few favored ones, but ordered it so that the help of the least should be as necessary as the help of the greatest, then we would know that

having part in financing this business is the most wonderful thing in our experience. For to the overwhelming majority of us the chief help we can render is in the offering we make to feed those who are sent to interpret His Revelation.

PERHAPS the most astonishing thing showed in the Revelation is that it declares that the work given

The Apportionment men to do can be done worthily only by divine power; yet because they

are mortal men must of necessity in their work make use of the means which answer to physical conditions.

This is true everywhere, but is strikingly demonstrated in the conduct of the Mission intrusted to His Body. Here is an enterprise which the Christ Himself declared could not be successfully carried on if the Church was separated from Him, yet it must be just as well ordered and just as wisely administered as any enterprise which men embark in to develop the natural resources with which God has enriched His children.

Now and then we see signs that the Church is finding this out, and gradually order is replacing the well-known haphazard methods which for so long a time it could not escape from. A definite step towards organization was taken when the General Convention determined that after the Board of Missions had made up its budget, the sum of this should be distributed among the dioceses in proportion to their strength, and that each diocese should account for the amount assigned to it. This distribution has been known since by the euphonious name of "the apportionment", a distressing word, but describing perhaps the most important factor in the administration of the Church's work of extension, since it gives every diocese a basis to work on. Some day genius will find a better term, but meanwhile the thing

described has done much to strengthen the Church's work by helping men to know definitely for what they are responsible.

Yet, from the beginning, in some parishes the apportionment has almost seemed to work harm, because the emphasis has been put in the wrong place. Instead of its being used as a guide for those who were responsible for the parish's welfare, too often, through misapprehension, it has been regarded as an unreasonable tax, with the result that the people have been cheated of the joy which those have a right to know who have made offerings to our Lord. What might be accomplished if the point of view could be changed has been abundantly showed in those parishes where the amount apportioned has been used as a guide to let the vestry know when the parish had met at least its obligation, while the people have been invited to make their offerings, each man according as God had prospered him.

In the Dioceses That all the dioceses might easily meet their share of the common expense is demonstrated in those dioceses where a committee of competent laymen has made it its business to see that the people do not forget. Some day all the dioceses will find this out and there will be no more delinquents. But even so we shall not have touched the real trouble. Our Lord's business must be done in the way He bids us do it, if we would have a blessing, and He says He wants those to help Him who do it for love of Him. Somehow these offerings the people make must become the practical expression of their personal devotion. How this may be accomplished is the problem now submitted. The question is pressing, for the work upon which the peace of the world waits goes heavily, and will until the Spirit is in the wheels.

How Accomplished Some of the things that must be done before we can hope for a right point of view in the Church are as follows:

The whole Church must be convinced that our Lord meant it when He said that the work He gave us to do can only be accomplished in the power which He bestows. The Church must actually believe that no matter how great its leaders may be, or how rich its gifts, the work cannot be done except in the power of the Holy Ghost. Once this is certainly known, the Church will pray.

The mind of the Church must be diverted from thinking of the amount of money needed, and fixed upon the wonderful things the Christ waits to do for His redeemed ones. Then, the people who know Him will be filled with enthusiasm to help bring the Church's Mission to successful completion.

The Church must realize that the honor of the Head of the Church is involved in every one having an equal right to share in this enterprise. To leave the impression that a few favored ones may monopolize it, or that the most humble has not equal privilege with the most exalted is to make those who do not know Him suppose that our Master can show partiality. Once the Church becomes sensitive about this, there will be no individual unaccounted for—the organization for work will be thorough.

The Church must by some means develop the spirit of fair play. No one needs to be told that he will be judged as a steward of his Master's goods, the rich man according to his wealth, the poor man according to that which he hath. But to lay the whole burden on a few because they are generous and willing to bear it is unfair and causes loss. The great company of us to whom a little is much can easily take care of the workers. Those whom God has made able to accumulate wealth should be free to provide for the equipment of the work, and make it possible to secure the advances. Thus, opportunity would be given to each one proportionately.

People should learn how to forget the whole amount of money needed, in order that they may reverently consider how much they may devote to the enterprise which is the test of their fidelity. It is really surprising to note how many overlook the fact that they

can readily give twenty-five cents a week, while they are thinking they will never have a million dollars. Yet this is a very real reason why the Master's business seems poverty-stricken in our country, which should be afraid on account of its wealth.

If the King's business is to be prospered, His bodyguard must get close together and know one another and move together and answer when their names are called. If those who read *THE SPIRIT OF MISSIONS* will regard it as their privilege to search out others who share their conviction that Jesus Christ is the Light of men, and make them see the importance of being practically identified with His cause, there will soon be gathered together so great a company of workers that the most pessimistic will take heart and lend a hand.

IF those who read the article on Saint Luke's International Hospital will take the trouble to look up the story of this *Saint Luke's* work from its beginning, they will have a taste of the

satisfaction that comes of seeing a good work well done. Considered from the point of view which was general up to the time that this hospital was proposed, Dr. Teusler made a reckless suggestion when he proposed it. Yet the gathering together of the funds for that hospital has done more perhaps than anything has ever done to make the American Church know Japan and learn how it could help that empire to realize its ideals. At the same time the Church has had a demonstration of the great things it can do if it will use method. It will not be long before Saint Luke's is an accomplished fact, and the American Church will not be the poorer, but stronger and purer, for knowing that in the capital of that empire it has established a perpetual witness to the love which our Master revealed as the normal expression of human relations.

And Others All who heard Bishop Tucker's masterly address on "What this Church Is Trying to Do in Her Work Abroad" before the General Convention in Saint Louis, were profoundly impressed by what he said of the need of Christian education in the Orient as a support to the direct evangelistic work and a means of supplying the native Church with leaders, both men and women. At a meeting of the Woman's Auxiliary soon after, Bishop Tucker appealed on behalf of his only large educational work for women, Saint Agnes' School, Kyoto, which was in danger of being closed by the government because the buildings did not come up to the required standard, and a committee was formed to raise the \$50,000 necessary to prevent this misfortune. At the last meeting of this committee, gifts and pledges to the amount of \$38,000 were reported. Bishop Tucker sails for Japan on the twentieth of March and it is earnestly hoped that the full amount will be in hand before that time, in order that he may go back knowing that the home Church follows him, not only with her prayers, but with the means to enable him to do the work she has sent him to do.

Assure a New Vision One other reminder is of a work well done.

The admirable way in which the work has been done which makes the pension system possible, and the equally splendid fashion in which the people have responded will surely make the Church see the incongruity of speaking in the terms our fathers used when they struggled to keep the Church alive. We know now we can do anything we have a mind to, if it is worthy.

THE bells on two of our chapels in Alaska bear the inscription: "O ye frost and cold, bless ye the Lord; praise him, and magnify him for ever" and the Church is doing all she can to answer her prayer. The establishing of the hospitals at Fort Yukon and Tanana—the most complete so far for the primary use of the native people—is another method of answering this same prayer. The physical need cannot be too strongly emphasized, and the serious effort which the Church is now making to meet this need will be more than repaid in the improved condition of the whole people.

YEARS ago, when Bishop Van Buren first went to Porto Rico, he made recommendation, after consultation with the **A Step Forward** Bishop of Antigua, that the American Church assume some responsibility in Santo Domingo. The matter has been under consideration for some time, and it is interesting after these years to note that definite action has been taken by the Board of Missions and an appropriation made for the beginning of the work. It is too early to give any details except that the work will be under the care of the bishop of Porto Rico who has also the oversight of the work in Haiti. We bespeak your prayers and interest for this step forward.

AS we go to press we learn of the sudden death of Bishop Edsall of Minnesota, who for many years has been a valued member of the Board. No particular details are known except that death followed a serious operation.

THE SANCTUARY OF MISSIONS

AND it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.

Saint Luke 6:12

*

GIVE the King thy judgments, O God, and thy righteousness unto the King's son.

Then shall he judge thy people according unto right, and defend the poor.

The mountains also shall bring peace, and the little hills righteousness unto the people.

Psalm 72:1-3

*

AND seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him: And he opened his mouth and taught them.

Saint Matthew 5:1, 2

*

BLESSED be the Lord God, even the God of Israel, which only doeth wondrous things;

And blessed be the Name of his Majesty for ever; and all the earth shall be filled with his Majesty. Amen, Amen.

Psalm 72:18, 19

*

THANKSGIVINGS

WE thank Thee— For those who draw near to Thee in the mountains. (Page 165.)

For the blessed example of Bishop Nelson. (Page 171.)

For the sure witness of a merciful God in the Arctic. (Page 177.)

For the opening of new work and interest in the West. (Page 191.)

For those of the past who built the foundations; for those of the present who are laboring for the upbuilding of Thy Church in Oregon. (Page 195.)

For the work of laymen in arousing fresh interest in Church extension. (Page 203.)

INTERCESSIONS

WE pray Thee— To bless those who live in the Highlands and those who minister to them in Thy name. (Page 165.)

That the byways of China may one day be highways of righteous living. (Page 173.)

That urgent needs in the far East may be fulfilled. (Pages 163, 181, 193.)

That Thy Church in Liberia may be strengthened. (Page 184.)

That Thy Church in Mexico may be saved from peril. (Page 189.)

That the unknown parts of our country may not be foreign to evidence of Thy love. (Page 187.)

*

For Missions

OLORD JESUS CHRIST, who didst charge thine apostles that they should preach the Gospel in every nation; prosper, we pray thee, all missions at home and abroad, especially those in the mountain districts of the South. Give them all things needful for their work, making them centers of spiritual life, to the quickening of many souls and the glory of thy Holy Name. Support, guide and bless the missionaries who are called to labor in these parts of Thy vineyard; give them grace to witness to the faith; endue them with burning zeal and love; make them faithful under all disappointment and prosperity, that having turned many to righteousness they may themselves win a crown of everlasting glory, being found Thy faithful servants, who livest and reignest with the Father and the Holy Ghost one God, world without end. *Amen.*

*

The Bishop's Prayer

This prayer was set forth and authorized by Bishop Nelson for use in the mission study classes of the diocese of Atlanta.

OGOD, who by Thy Holy Spirit dost enlighten those who seek Thy light, grant to us truly to know Thee; perfectly to love Thee; worthily to serve Thee, and hereafter to dwell with Thee in everlasting life, through Him who is the way, the truth and the life, Thy Son, our Saviour, Jesus Christ. *Amen.*



SOME OF OUR FRIENDS IN THE MOUNTAINS

IN THE MOUNTAINS OF VIRGINIA

By Elsie Binns


I ASK you to go with me in imagination to a part of the Alleghany Mountains where the people are located not by towns but by counties, and you give your address as the "third house, two miles up the second holler, yon side the creek"—while I tell you a simple tale of the Christmas I spent last year among the mission stations of Southern Virginia.

Far down in the southwest corner of Virginia there is a large population of pure American stock; people who, when their neighbors left them in search of fresh fields and pastures new, were left behind, partly from the lack of the initiative and resourcefulness characteristic of the pioneer, and partly from sheer love of the ridges

and valleys, and the peace and quietness, of their own mountains. They are a people with the manners and customs, and even the language, of a hundred years ago. Many of them are now being attracted to the coal and lumber camps to earn some ready money—which is almost an unknown quantity in the mountains, where one's bills are paid with chickens and hogs.

Among surroundings as beautiful as our own are to be found the little two or three-roomed cabins, sometimes windowless but more often supplied with small windows for light and air, too little even then for their needs. We see tired-looking women with wistful faces, gaunt, haggard-looking men, who give one the impression of being engaged in a losing fight with nature, and everywhere children of all sorts and sizes, happy as children will be anywhere, in spite of much responsibility and little play in this land of do-without.

Inside, the cabins are fairly comfortable, with rough home-made furniture, beds in every available corner, and a roaring fire in an open grate. Wall-paper is not to be had, but newspapers, colored pictures and advertisements form a perfectly good substitute, especially when a frieze is made of colored pictures of rugs with fashion-plate ladies alternating. Many of the men and women can neither read nor write, and to them, I suppose, the newsy wall-paper simply makes a pleasing pattern of black and white. One woman who could read said she didn't know what she would do without the papers on her walls. She was always "findin' somethin' interestin' to read." Even in the mission house the guest room is papered in this way,

and one guest who disliked early rising would find herself greeted from the ceiling in the morning hours, and forced unwillingly from her downy couch by the advertisement of Pillsbury's flour: "Eventually, why not now?"

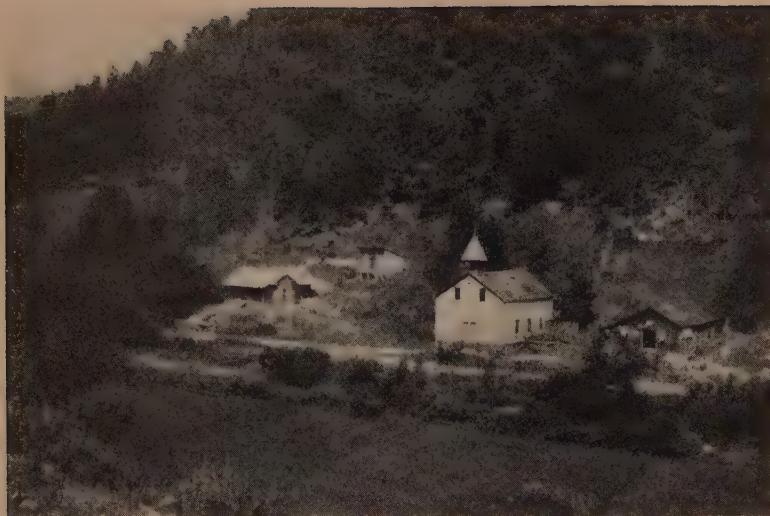
Perhaps on the surface conditions seemed sordid, unbearable, but there is a brighter side, and when you come to know the people better you find that real things are here—real sympathy, real courtesy, real tact. They are not looking for charity, but they do appreciate a real neighbor; one who will bring to them the interests of the outside world, who will make life brighter and less lonely.

Let me take you for a visit to a little settlement of six or eight houses strung out along the creek within sight of each other, a combination store and post office (where the postmistress lets you make out your postal orders, because it takes her so long), a mill for grinding corn (which runs when the water is not too high or too low), a frame building used for a church and part of the time as a school. Besides the visible part of the settlement there are hidden in the woods many tiny cabins reached only by narrow mountain trails.

Here the Episcopal Church has planted one of its mission stations, and in the mission house which I have mentioned—a little cabin like those around—lives the missionary, doing her own work as every one else does, and trying to be a neighbor in the fullest sense of the word. She keeps open house for the children and is so popular that one father told his children that he'd "whop 'em" if they went there so often (until he understood that they had a standing invitation). One night a week for choir practice and another for games has created a decidedly social atmosphere among the men and women, and the mission house often entertains as many as sixty visitors on a Sunday.



READY FOR THE TRIP



A TYPICAL MISSION IN THE VIRGINIA HIGHLANDS

As an illustration of the love of the people for their missionary neighbor I might tell the following incident. It was necessary to get to the railroad shed across the creek, and owing to a sprained knee and the consequent impossibility of walking the rough roads, or the "walk logs" which are the only bridges across the creek, we were obliged to find some means of conveyance. Every one rides a beast of some description, so one neighbor sent around a mule, another a side-saddle, and the missionary mounted by means of the fence. The procession then started, led by the lady on the mule and followed by all the Sunday-school children. The young owner of the mule went along, ostensibly for protection, but his remarks were anything but reassuring—"She's a great one to stumble, but she won't go plumb down"—"I hope she hasn't too much mouth for you to hold" (you wouldn't have said the beast had that much ambition)—"I reckon we'll get there safely" (almost at the journey's end) "which was more than I expected."

In the midst of our preparations for Christmas we were summoned to attend the closing exercises of the school which all the children of our acquaint-

ance attended. It was a walk of perhaps a mile and a half up the creek, on railroad ties most of the way, but as there is only one train each way during the day we are fairly safe. The teacher, known far and wide, was a young fellow born and brought up in the neighborhood. The exercises were supposed to begin at nine, but owing to much delay in arranging and rearranging the programme we were an hour or two late in beginning. This did not seem to worry the teacher or the audience, as they all had the habit, even during the school session, of running on slow time when eight o'clock came so early in the morning. The opening address was made by the teacher. He said, in effect, that this was the last day of school in this place, and that he hoped the work had been done with satisfaction to the patrons and friends of the school. He himself had done his best. He had been present every day to teach the children as best he could. If they didn't know anything it wasn't his fault. The programme then proceeded, each number being announced by the teacher. And it was quite evident that the audience was greatly interested.

A dialogue came first. Seven children filed on the platform and turned to face the audience each holding one letter of the word "Welcome" and each saying a little rhyme in turn. Music followed by invisible performers, consisting of a violin and a banjo played with much spirit; then followed more dialogues in quick succession, the number of children taking part varying anywhere from four to fourteen—as did their ages. Of course the "pieces" were the stereotyped sort from the school readers and elocution books, and were given in a rapid sing-song, very hard to understand, but we applauded just the same. The climax was reached when the teacher, and three or four boys with blackened faces and wooly wigs, gave with much vim and some rough-housing the dialogue entitled "The Niggers' Night School", and the programme closed with the appearance of six children (the final E must, I think, have had stage fright), each holding a letter of the word "Good bye". The audience took the hint, and we returned to our Christmas preparations.

We unpacked the boxes, selected presents for every one and labelled them, then filled a hundred little boxes with candy. We were obliged to entertain visitors in the kitchen because Santa Claus was at work in the front room, which announcement thrilled the grown-ups as much as it did the children. We ourselves were the recipients of several Christmas gifts: a cabbage from one neighbor, some lovely apples and some cold slaw; one woman brought a whole preserving kettle full of the most pathetic little packages, done up in odds and ends of paper. There were two little presents for each of her children and she wanted them hung on the tree with the other things. The boys had cut down a tree and set it up in the church, and on Christmas morning we trimmed it and laid out the presents. Sad to relate, long before two-thirty—

the time set for the great event—it began to rain; it rained, and *rained*, and finally turned to snow. I wish you might have seen the procession when we started for the church, many of the visitors having, as usual, collected at the house. It didn't look much like a Christmas procession, but the spirit was there just the same. The gate wouldn't open, because of the mud, and there was no path worthy the name; so over the fence in the mud and the rain we all went. First a man with a tiny portable organ, which does duty both at the church and house—this tenderly covered with a rain-coat—then two small girls with piles of hymn-books, then a boy with a dry-goods box filled with odds and ends, another with a lamp, and one with bracket and reflector, while a boy with a box of records followed the bearer of the little Victrola. The room was pretty bare except for the tree, but it had been swept and garnished, with pieces of laurel in the windows, and we had printed a timely verse on the blackboard and framed it in laurel. We had a roaring fire in the stove, and we lit the one lamp and placed it where it would shine on the tree, so we were very festive.

While the people were arriving we played all our Christmas and sacred records, and then we began the service. Only one grown-up and about six children had ever seen a Christmas tree before, and the silence was most eloquent. After the children had sung several carols, a boy recited from memory the Bible story of Christmas, and his grave dignity and careful pronunciation would have done credit to a trained minister. One girl recited "Once in Royal David's City," and another "Saw You Never in the Twilight" and "While Shepherds Watched Their Flocks by Night," and four little girls sang a carol together. When it is remembered that these children had only had a teacher for three months, and that they lived in a section of the



The mission house which grew out of a corncrib

country where Sunday-schools are considered an invention of the Evil One, their rendering of the service was truly remarkable.

Then we had the presents. There were dolls for the little girls, and aprons, handkerchiefs and pretty things for the older ones; games and books and knives for the boys, candy and oranges for every one. Fathers and mothers, and brothers and sisters, took things home to the little ones who couldn't come, and many and knobby were the bundles with which our Christmas guests were loaded as the party filed out. By this time the ground was white with snow, and it looked like a real Christmas. The people, perhaps twenty of the men and women and twice as many children, were very quiet, but they looked happy and many of them said it was the nicest Christmas they had ever had—the first Christmas tree in the place.

But there is one more experience of which I must tell, which thrilled me even more than this and which I think I can never forget. Nine miles from this place is a large coal-mining camp of about 3,500 people. Here we have another mission, in charge of a deaconess, for men workers are very scarce in the Southwest mission field. She lives half way up the hill, between the miners' cottages below and the officials' houses above, and her position there is symbolic of her sympathy and help for all classes.

In her dark blue dress, with bonnet and veil, she is a familiar figure.

But it is not of her work there nor of the town itself that I want to tell you. It is altogether too sophisticated—a veritable metropolis, which one ranks with London and Paris. To spend a few days there, where they have steam-heat and electric lights and all the luxuries of the season—after struggling along with open fires, no meat, one store, even butter and milk only when your neighbor happens to churn or can spare the milk—is to feel civilization press too heavily upon you. But the primitive is not far away. Riders on horses or mules pass by all the time. A picturesque mountaineer with sacks of meal in front of and behind him on his saddle, or a woman carrying a large basket, a small baby and an open umbrella, yet managing to guide the beast on which she rides with dignity—are common sights. We made almost as interesting a picture the day we went to our Tree. It had long been the wish of the little deaconess in town that there should be a Christmas tree with candles and presents for the people scattered along the ridge too far from her to come



WE WERE THERE!

to the town for Sunday-school or any of the mission activities. And last year her wish was realized. With the help of two tried and true friends who lived on the mountains and knew every one for miles around, she had been able to get the names of all the children and so label their presents.

Early in the morning of the Monday after Christmas, the man came with two horses to help get us and our packages up the narrow mountain-trail which led to his cabin. Packing all the toys into two large sacks he hung them over his horse, where he carefully bestowed himself between them, looking like a veritable Santa Claus. Deaconess mounted the other horse and rode bravely forward, her long veil flying; the rest of us walking formed quite an imposing cavalcade. There was a little snow on the ground which made it easy walking at first, but as the sun mounted higher the mud became deeper. After four miles of pretty steep going we reached our host's cabin on the top of the Ridge, and found it filled with children of all ages. It was warm enough so that they could play out-of-doors, and we turned them all out except our good man and the youngest child, as his mother thought it wouldn't "do no harm to let him stay." I wish I might make vivid to you the picture as it is in my mind of that room, the combined living and sleeping room of the family; a great fireplace at one end, several small windows and two doors (what wonderful views were to be had from them!). One double-bed had been taken down to make room for the tree. That left only three double beds in the room!

Someone had cut down the tree and had set it up already according to directions from the deaconess. The children could be heard laughing and whispering outside, and we knew they were peeping through the many chinks and knot-holes. When at last we let them in, with the others who had been

gathering from far and wide—about a hundred in all—their faces were a study. One old woman said, "Old as I am I never see a Christmas tree afore. I almost did once, but my son got shot that day and I couldn't git to it; ain't it the purtiest thing you ever saw?" When they were all finally sorted out, with the littlest ones in front, the deaconess told them the Christmas story and prayed a little prayer; it was a most touching sight to see that roomful of tired-looking women and rough men and little children all kneeling, and the deaconess with them.

Then we distributed the presents—with our clever host's help again, for when a child's name was called he would reach over and lift up the little fellow's hat to be sure that no child was receiving anything under false pretenses. The men seemed as much interested in the dolls as in their own presents, and they kept saying: "Let's see your purty."

Our hostess insisted on our dining with her; in fact she had prepared dinner for all who had come from a distance, but most of them started for home at once, and many a queer group passed down the narrow trails—three or four children on one mule, mother and baby on another. Not a house could be seen from within a radius of three miles a hundred people had gathered. Cannot you imagine that for two days afterwards the one subject of conversation would be the Christmas tree?

Up there on the mountain-top one felt the reality of life—life stripped of the artificial, the conventional, the decorative. If we could only take to these people the best of the things which make life richer, and add them to the keen sensibility, the genuine tact and sincerity, and the deep kindness which we find in the mountains, then indeed there would be great hope for our Southern Highlanders.

CLELAND KINLOCH NELSON, D.D.

Died February 12, 1917

BISHOP OF GEORGIA

1892-1907

BISHOP OF ATLANTA

1907-1917



At its meeting on February 14, the Board of Missions passed the following Minute:

THE death of the bishop of Atlanta will be noted with sorrow by all sorts and conditions of men. As a man and citizen he was honored and trusted. In his integrity he was punctilious, nor did he use the term friend lightly. As a Churchman he was faithful and devoted. As bishop he was painstaking and generous. In the Church's counsels he was a wise and farseeing leader. In his long service in the House of Bishops he was conspicuous for his courageousness and love of the truth. Elected as a member of the Board of Missions in 1910, he served continuously till his death: self-forgetting here as elsewhere, he gave himself without stint to the duties devolving upon him. Inspired by a clear understanding of the essential value of the Church's Mission, he steadfastly championed the cause of righteousness and labored unremittingly for the work of Church extension. Wherever there is darkness and degradation, he sought to bring the light and consolation of the comfortable Gospel of Christ. Wherever there is suffering, his large-hearted sympathy was felt. Almost his last act showed his solicitude for the work among the colored people of the South, for whom he labored without wearying or discouragement, helping them in their splendid struggle to improve their state.

The Board will miss his presence at its meetings. It has suffered definite loss in being deprived of his counsels. It would reverently spread on its records this memorial of its consideration, thanking God for such a witness to the faith that is in Christ Jesus.



ONE OF THE HIGHWAYS IN CHINA



ONE OF THE BYWAYS IN CHINA

“IN THE BYWAYS”

By the Rev. J. M. B. Gill

YOU all know what the King did when His Son's marriage feast was ready and the guests did not arrive as quickly as he wished, or in as large numbers as he had prepared for. Now a man in the midst of a heathen city, with the Bread of Life in his possession for those who are willing to come in and don the wedding garment of Christ's righteousness, is often drawn to think of that King who sat and waited and longed that the guests might come and honor His Son.

Sometimes such thoughts, swelling with sympathy for the Father King, produce results. It is of one such result that I would write; one incident in the daily work of those who have been “sent” from God and His Church

to call the guests. One feels that every reader of *THE SPIRIT OF MISSIONS*; every person who has ever in his own heart felt the stirring of, even the faintest desire to bear the King's invitation, must often wonder just what a missionary does, how he goes about his task. It is because I feel that you ought to know, that I am moved to try to tell you a little about one part of it.

You have read about and seen pictures of—and some who have travelled the far roads have seen—our mission compounds with their churches, their schools or their hospitals. These things are the banquet halls, the setting for the King's Feast. We, as far as we are enabled to do so, “make all things ready”; everything is as attractive and as clean as we can make and keep it. But, alas! the guests do not come as rapidly as we wish; the tables are not filled. We, as did the King, long for many to come and bring honor to His Son, Our Lord.



ANOTHER BYWAY

There must be cause for their delay or unwillingness; and most frequently a very prominent excuse with the Chinese people is just ourselves. We are foreign. Many is the tale they have heard of our strange ways and doings. Why should they voluntarily come into this foreign place to hear some strange doctrine? The idle and curious probably have no such objection, and there is always the possibility of their getting material for a new bit of gossip; but the idle and curious, generally speaking, are not the most promising hearers.

A missionary, you know, has to concern himself with the nurture and instruction of his converts and their strengthening even more than he does with getting new ones. One day the thought of the King and His Feast brought a happy inspiration. It was just the thought of the "highways and

the byways." Why not go into the byways where our few converts live; get them to stand up openly before their neighbors as active followers of Jesus, men and women who are interested in spreading His Kingdom? Let them invite their neighbors into their own home to hear something of the doctrine they believe, and let the foreigner come and meet them on their own ground. If an acquaintance can be formed and they have heard something of the Feast that has been made ready for them, it may be they will be more willing to respond to the invitation.

And so on every Tuesday, Thursday and Friday afternoons we go—the Chinese deacon with his cornet, the foreigner with his strangeness, and a few baptized school-boys with their hymnals—to some humble home and meet some of those who know not the King's Son and have never tasted of the Feast His Father has provided.

Let me take you to one such home. In front is carried on the family trade—stencilling white cloth with a preparation of bean oil and lime. The odor is, to say the least, unpleasant, but one soon gets used to it. The hired men stop work to come and look and listen. The neighbors have been invited in and come with the children and the dogs. The family's hens must also be taken into account. Altogether we are a very mixed company. The hubbub is great and uninterrupted, but they gradually settle down a bit, at least enough for the cornet to make itself heard. Then the Christian host or hostess, the school-boys and myself, sing a few hymns for them. By this time they are quiet enough to talk to.

Won't you please stop a moment, right here, and think what *you* would say to them were the barrier of a different language removed. Now you can understand why missionaries need your prayers, and I am sure that the more you think of yourself in such a position as I have described, the more



WASHING RICE—A COMMON SIGHT ALONG THE CANAL

willing you will be to pray for them. Here we are, facing some twenty or thirty absolutely raw heathen whose only idea of any God is a hideous idol, a thing that if they think of at all they can only fear. You know their need and you know God's power to answer that need in Jesus Christ; but how can you make them understand it?

What shall I tell them of God, and how much can they take in at one time? Here is a woman bent with age, her mind warped with many years of superstition and idolatrous practices; she is not long for this world. Can I direct her feet into the paths of peace? Close by is another woman, young and full of the swing of life. Can we show her the deep meaning of it all? There, is a man whose every thought and energy is bent on keeping the rice-bowl filled from day to day. Can we make him see a glimmer of the truth that "man shall not live by bread alone"?

All these people are waiting and are willing to listen. They are ready to give you your chance to enlighten them

—if you can. Truly, it is a sobering thought. You think: "I must start with something they all understand", and so it is that their daily rice or something equally commonplace must become the vehicle of God's truth. Slowly, step by step, and only as you can see the light of understanding or of sympathy in their eyes, you try to bring home to their hearts some idea of the Loving Power which provides for their needs. It is not easy, no! but it is so worth while, if you can only realize what, with God's help, you may be enabled to accomplish. And, with all reverence I say it, it is like a most wonderfully absorbing contest, with a prize to be won that is glorious.

The temptation and the danger lie in talking too long. One feels that just one more illustration may help. It is a time to exercise one's faith, and it is no time to overwork it. After you have done your best, and tea is poured, you get a chance over the tea cup to chat with some of these neighbors who have come in. Sometimes they will



PIPES TO RENT!

ask you questions and give you a further opportunity to tell them something of the King's Feast and to let them see that the foreigner is only an ordinary human being with a new idea of the meaning of life. As one man told me this afternoon: "When I first saw you I thought you very strange, but now I have talked to you I feel that people from your honorable country are, after all, much of a kind with us. I think men's hearts must all be alike anyway." And he came very near the truth of the matter. It is on this truth that we hang our hope.

We foreigners are so different from the people around us that I have come to the conclusion that our best, if not our sole, chance of winning a sympathetic hearing, lies in going out into the "highways and byways", trying always to go clothed in the loving humility which enabled Our Master to become the friend of publican and sinner.

The byproduct of this method of carrying our Message is the effect on the Christian to whose home we go. He must thereafter stand out in that neighborhood as a believer in Jesus. We always try to impress him with the fact that he must do his very best to be a good example to those around him because they are watching him. It

also lets him feel that he is really helping definitely in God's work. And best of all, it makes it easier for him to "talk the doctrine" to his neighbors.

As we went out into the rain they all said, "We shall meet again" (the customary expression at parting). I sincerely hope that we shall and that we shall learn to know better each other's point of view and way of life and be better able to help each other.

One returns from such a mission with mixed feelings. There is dissatisfaction with oneself; thankfulness for the opportunity of reaching new hearers; wonder at the power of God which can use such means to win the souls of men; and a prayer—one in which I hope that every reader of this article will join—that His Word, by us, "shall not return unto Him void, but shall accomplish that which He pleases; and that it shall prosper in the thing whereto He sent it."



CHINESE COOLIE WOMAN



SAINT STEPHEN'S HOSPITAL, FORT YUKON, ALASKA

OUR HOSPITALS IN THE ARCTIC REGIONS

By Archdeacon Stuck

Two hospitals have been built recently in Alaska. Both are on the Yukon River, one at Fort Yukon and the other at Tanana. The same plan was used for both buildings, and Archdeacon Stuck's appeal to the Church at home last winter and three winters ago, was a joint appeal for both. Once a missionary physician is stationed at Tanana, therefore, the following story is but half the tale he could tell, for the opportunity at both points is equally great.



IT is difficult for people living in a city, within a few minutes' ride of half a dozen hospitals, or even in a small country town where there is sure to be at least one place where the sick or the injured may be received and taken care of, to realize the situation of one who falls seriously sick or is badly injured in Alaska. I daresay most of my readers were never fifty miles away from a hospital in their lives, unless they were making a sea voyage, and

then the ship is the hospital, with physician and nurse and properly appointed infirmary on board.

Until we built this hospital at Fort Yukon there was no place of any sort where such care might be had along 700 miles of the Yukon River, from Dawson to Tanana; and so far as natives are concerned—and it was chiefly the neglected natives that we had in mind—there was no place for 900 miles.

Yet people, both white and native, living along this river or its tributaries, were often in sore need of a hospital, and there is no doubt that many lives



DR. BURKE CONDUCTING A SUMMER CLINIC

were lost that might have been saved had there been such a place accessible. I say there is no doubt that in the past lives were lost that might have been saved, because I think there is no doubt whatever that in the three months during which this hospital has been open and receiving patients, lives have been saved by it.

We have just had almost an epidemic of pneumonia here, and this is a disease which has proved dreadfully fatal in the past, not only here, but all over Alaska. Moreover, it is a disease that is particularly difficult to treat in a native cabin, because it needs an abundance of fresh cold air, and these cabins have usually several occupants other than the patient. Five cases of pneumonia that were taken promptly to the hospital and kept in a cold ward, with all the windows wide open (and the walls are nearly all window), part of the time at forty below zero, all recovered, and there is strong probability that in the close and stuffy air of the cabins they would have succumbed. There is the warm room to which the nurse can retire, where constant hot water for the bottles packed

around the patients may be had, where the food may be prepared; and there is the perfectly dry, cold, germicidal air for the patients' invaded and inflamed lungs; and it is all under one roof, with other apartments occupied by patients with other ailments and which can be kept as warm as is desired.

Besides our native patients we have already had three white patients, two of them in the most desperate need of hospital care—and nowhere else that they could possibly be taken to.

The work is just begun; it is not yet generally known amongst the far-outlying bands of natives who owe their allegiance to this mission that we are prepared to receive their sick, although it is of course known that we have a physician here. Dr. Burke has just gone on a hurry call, an hundred miles up the Black River, which is a tributary of the Porcupine. On Thanksgiving Day there came two native boys with an urgent message imploring him to go to a woman thought to be in danger of dying in childbirth. The hospital patients were all convalescent so he left the next morning,



SAINT STEPHEN'S BRANCH OF THE WOMAN'S AUXILIARY

and I am glad that I sent Walter Harper and my dog team with him, because though it was only thirty below zero when they started it went to fifty below that night, and fifty-three last night, and I think it will go to sixty tonight; and I like to think that my well-fed dogs and Walter's strength and resourcefulness are at Dr. Burke's command in the stress of the "strong cold". Such a case as this I suppose it will always be necessary to go to, but many cases that he has gone to in the past will now be much better put in a sled and brought down at once to the hospital. It is wonderful, but it is true, that even in most severe sickness a long sled journey through the cold air helps rather than hinders recovery.

We have only one trained nurse at Saint Stephen's Hospital, and have been hard put to it, with volunteers and with the doctor up altogether too much at night during these pneumonia attacks. So much depends on nursing in this disease that it makes special demands even upon a well-staffed in-

stitution. We are to have another nurse next summer and must e'en do the best we can with unskilled assistance until that time.

But I should like to feel that the Church will take this far-northern hospital to its heart; I should like to feel that the Church will even grow proud of this house of mercy in the Arctic regions. There is very much that is yet needed. I want to see every labor-saving contrivance known to human ingenuity installed here. We have partially solved the drainage problem by sinking a cess-pool twenty-five feet into the frozen soil. We are seeking to solve the burdensome water problem—the most burdensome, I think, of all our problems—by sinking a well in the hospital basement. The men have gone down fifty feet through the frozen gravel with their steam pipes and have not found water yet, but they will go a hundred feet before they give up the job, and if they do not find water they will leave us a hole, one hundred feet deep by four feet in diameter into which we will



DR. BURKE

convey rain water from the roof in the summer, and use it as a cistern. I want to see a proper laundry in the hospital with a proper drying room. It is impossible to dry anything outdoors in the winter time, and the clothes hang all over the place indoors.

Indeed we need much equipment yet; we need bedding badly. When patients have to be kept warm in a cold room at forty or fifty degrees below zero, it takes a lot of bedding. A gift of a good pair of blankets from each of a dozen people would be much appreciated. There is little danger of our getting too much warm bedding.

Moreover it takes money to maintain a hospital anywhere, especially one designed in the main for those who have nothing to pay. But it takes more to maintain a hospital in the interior of Alaska than, I suppose, anywhere else in the world. Yet is it not worth while? Is it not worth while to keep the furnaces going and the larder stocked and the beds ready and waiting (they will not wait long judging by the experience of the past three months) in the only hospital within the Arctic zone in all North America? Should it not bring a glow of satisfaction to all kindly breasts that we have

a medical missionary here and a modern, adequate hospital to which patients are brought in dog-sleds and birch-bark canoes from a couple of hundred miles around?

I suppose the Church spent nearly \$20,000 in building and equipping this place (which is twice as much as it would have cost anywhere else), and we are all very grateful to the generous people who have given it, and very proud of them. It is going to be a most potent weapon in our hands in the fight we are making for the survival of our native people. When we get the Tanana hospital properly staffed and running as this one is running—and that, please God, will be next summer—I feel that the two will quite likely constitute, not merely a potent weapon in our hands in that struggle, but *the determining factor*. I feel that.

Now it remains that this work be adequately supported. Here is a physician, devoted and self-sacrificing, who, having already spent six years in this work, has returned to it after post-graduate study in New York. His hands should be held up; he should be supplied with everything that may facilitate his labors, in the wards, in the dispensary, on the trail. He should be relieved from financial worries about ways and means. And I am sure that the Church which gave so liberally for the building of the hospital will not neglect or begrudge its proper support.

The records of Fort Yukon during the eight years of medical work here, form by themselves a splendid vindication of medical missions. The place is today the healthiest place on the Yukon River, with the largest birth rate and the lowest death rate, and with the noble reinforcement of this hospital, please God, it will grow healthier yet—and not only Fort Yukon itself but all its wide tributary country.



JAPANESE CHILDREN AT HOME

THE GOAL IN SIGHT

By Mrs. Charles R. Pancoast



THE goal in sight! Do not the very words spur one to renewed effort? The prize which has been before our eyes for the past three years is the opportunity to establish the first international Christian hospital in the Orient. The whole Church—North, East, South and West—has helped. The mass meeting held in Saint Louis at the time of the General Convention, when \$32,000 was pledged towards the fund, gave evidence of the breadth of understanding and interest of the Church at large.

Each bit of progress in the plan for Saint Luke's Hospital, Tokyo, has been watched with keen interest by the Japanese, and with every fresh evidence of our sincerity of purpose, new doors of opportunity have opened. There is a growing realization in the Church at home that Saint Luke's is destined to play an important part in shaping the ideals and character of the rising generation in Japan. It is a well known fact that Japan has many highly-trained physicians. Yet three times since Dr. Teusler's return from America last summer, he has been asked to be the head of the Union Medical College—the largest medical school in Tokyo. Here is a field of influence no one can measure. Is he



IN THE LECTURE ROOM

to accept? That rests largely with us to decide.

Unless he can have two doctors to assist him he cannot consider the call. One doctor for general practice, and a laboratory specialist are needed at once. A little later a surgeon will be needed.

The next door which God has opened is a request from the General Nursing Association of Japan, that when the new hospital is built there shall be embodied in the plan a model training school and home for nurses, *under Christian control and tutelage*; that the association be allowed to send one or more picked nurses from each society for one year's graduate course, to be trained from a normal standpoint; that after graduation these nurses be used for leaders in their respective societies. Think of these leaders, trained with Christian ideals of service, going forth among their own people! Is there any one who could measure their influence? Could

there be a more direct evangelistic work?

In connection with this plan Dr. Teusler writes: "We will have a magnificent opening to impress Christianity upon nursing in Japan, and I believe our school alone would justify all the work and sacrifice which has been put into the scheme." We might add, that \$6,500 will build one of these Nurses' Homes, each one of which is to accommodate twenty-five. Three are still unprovided for.

People are being brought to Saint Luke's as never before. From remotest corners of the city, men, women and children—especially children—are being carried on litters borne by coolies, sometimes a ride of three or four hours. We hope soon to send a motor ambulance, which will be the first one used by any hospital in Japan. By this means many children in need of help may be more readily ministered to. The amount necessary for the children's ward (\$25,000) is still not entirely provided for. One thousand



CHILDREN'S CLINIC

dollars provides a bed for one child—a fitting thank-offering or memorial.

In round numbers, \$60,000 is still needed to complete the \$500,000 which is necessary to provide the land and buildings. No one could have heard Bishop Brent, Bishop Lloyd and Dr.

Pepper in Saint Louis and not realize that it is simply a test of love and loyalty to complete our task and reach the goal.

The goal is in sight.

Will you help win it?

A report in some way had gained circulation that the fund for the building of Saint Luke's Hospital in the city of Tokyo had been closed on account of the receipt of sufficient funds to do this work. This report is not true and the Board asked the foreign secretary to issue a statement, calling attention to this mistake and asking that an effort be made to complete this fund as quickly as possible. As a matter of fact \$60,000 is still needed for this purpose.



MR. MATTHEWS AND SOME OF THE CAPE MOUNT BOYS

THE BOYS OF CAPE MOUNT WHAT THEIR TRAINING MEANS TO THE LITTLE REPUBLIC

By the Rev. Nathan Matthews



BOYS are interesting creatures anywhere, and perhaps doubly so in West Africa, when one gets them fresh from the surroundings of heathen villages, with undeveloped minds and souls in embryo. They have no religion except it be that they feel there is a Great Spirit who made and controls all things, and they firmly believe in the presence of the spirits of the dead. If the father happens to be a Mohammedan, one or two of the boys will be given to a Mohammedan priest for three or four

years to learn to read. This instills in them no ambition to live for the uplift of their people, and does not tend to the development of better personal living.

At the Cape Mount Mission there are ordinarily from sixty to a hundred boys gotten from the several tribes in the adjacent country. At home they live in thatched mud houses, wear little or no clothing until quite big boys, and live on rice, palm oil, fish and game. At first they all look alike, and yet one living for some time among and with them, soon finds many things that distinguish them both in disposition and features, so much so that one can easily tell a Vey boy from a Bassa, or a Kroo.

It is not an easy matter to get these boys to the mission school; the parents

must first get to know you, either personally or by reputation, but when you do get their confidence it is easier to accomplish something. They are exceedingly shy at first, not being able to understand our language, and finding their surroundings at the mission so very different from those in their native town, but they soon become acquainted, and the rapidity with which they learned English used to be a constant surprise to me.

How interesting the teaching of them was! It did require lots of patience and perseverance to give them the rudiments of an education and of civilization, but their development repaid one for it all. The satisfaction and pleasure it used to give me of a Sunday, especially on Christmas or Easter, to see and hear those boys, whose people have been heathen for centuries, and they, the boys, only a few years from the Bush, singing and chanting our beautiful service, and doing it beautifully. How we enjoyed the reverence with which they worshiped, and their hearty responses in our Common Prayer.

But what a problem to know just the best way to develop and direct them aright. As you look at them you see the future presidents, congressmen, cabinet officers, diplomatic and political officials, teachers, clergymen and citizens of the Republic of Liberia.

Our attempt at Cape Mount and the whole jurisdiction is to teach them Christianity and give them the foundation of an English education. This is done through church and school, but something more than this is needed. The primary purpose of all mission work should be to make good citizens, to create in them certainly first of all love for God, and with that, and very close to it, love of flag and country. I maintain that Christianity and education alone will never make the kind of citizens that Liberia wants. The

work of the church and school must be supplemented by manual training in industrial schools, of which we have practically none. These boys grow up, nearly every one of them, into splendid, physically fit men, and can learn the different trades as well and as quickly, if not more quickly, than the ordinary white boy. This was demonstrated to me by their making a splendid altar rail out of some of the hard wood that grows in abundance in the Liberian forests, and by their building, with the help of a native stone-mason, an infirmary for the school with the fine building stone found on the mission property.

They do make good men with even the little education we are able to give them, for they fill many of the important places in state and Church in the republic. They are not harder than the average boy to manage, and are exceedingly kind. I remember with a great deal of gratitude how often perhaps my life was saved by them, when with a temperature of 106° to 107° Fahrenheit, I had no one but my boys to look after me, and how well they did it! Certainly they are boys and would get into trouble occasionally and often would rather play than study or work, but what boy would not?

Their future, or rather the future of Liberia, depends on their training. What shall we do for them? Shall we send them books, text-books, Bibles, etc., and cloth to make clothes of, and money to buy rice? Yes, we must do so at present if we would hold them, but what about the future? In my opinion, if we would help them to develop along the right lines, we must teach them how to print and make their own books, how to grow, dye and weave cotton to make their own clothes, how to grow more rice and to support their own clergymen and teachers. Liberia is almost an undeveloped country and its possibilities in agriculture are, I think, unlimited.



THE CHOIR OF SAINT JOHN'S CHURCH, CAPE MOUNT

Rice, tobacco, coffee, rubber, and that wonderfully productive tree—the palm oil—grow luxuriantly. Along these lines we want to see our Cape Mount boys, and the boys in all the other stations in Liberia, taught. This is the right and best way to make citizens who will know how to build for future generations.

But along with this training we need studies in theology, medicine, law, etc. The industrial and the professional should go hand in hand, with more of the former than the latter, in a country undeveloped. But we cannot substitute industrial training for religion. This has been tried, as Dr. Stewart of Lovedale tells us, and within a year the boys thus trained went back to heathenism. They must have religious teachers and they must come from the boys of the country, for we have sent but one white man out there in twenty years. If advancement is going to be made they must have lawyers and statesmen trained in the highest way possible. And they do need doctors, for their suffering from sores and every kind of tropical disease cannot

be realized, except by one who has seen it. We must do more than pray for them, much more than we are now doing, if we would make the best of them.

After the death of Bishop Samuel D. Ferguson the question immediately arose as to his successor. There was a division of opinion as to the wisest course to follow and the whole question was discussed in Saint Louis. After due consideration, the General Convention of 1916 appointed a commission composed of the Bishop of Indianapolis, the Reverend Harvey Officer, O.H.C., and James H. Dillard, LL.D., to visit Liberia, and also to go up into the French Soudan and look into the possibility of establishing a mission in the Sherai Chad Protectorate. We learn that Father Officer will be unable to go, and so far no one has been found to take his place. The commission is making its plans to take this trip as soon as the many difficulties in the way have been overcome. At present it is impossible to give any more definite information.

ALL-THE-YEAR-ROUND IN FLORIDA

By Archdeacon Cresson

Following as close as it does on the article "How Our Church Came to Florida" in the February issue, this brief description of Archdeacon Cresson's work will be of added interest.

THE missions at Merritt, Tillman, Courtenay, New Smyrna and Micco on the east coast of Florida, which are under my supervision, constitute a very interesting field, and present a diversity of problems. Our ministry varies greatly, from that to the winter visitors from the North and the homesteaders and old settlers at Merritt, to that among the nomadic population at Micco, the most typically missionary of all our stations. Progress is slow, but in all places it is sure, even in the ones that seem discouragingly stationary.



GRACE CHURCH, MERRITT, FLORIDA

Early this summer the rectory at Merritt was destroyed by fire—a total loss as there was no insurance. Our church building was saved, though damaged to the value of about \$500, covered by insurance. It has now been completely restored. We have no parish house here; only a few days before the fire the ladies of the guild had asked to have the use of the rectory for their meetings. One room upstairs was reserved for my study, and here I kept my clothes, vestments and books, all of which were lost. Now I have in mind a parish house for our next work, a sort of workshop where the guild can meet, and where there can be a reading-room with plenty of books and magazines. The vestry have authorized me to have plans submitted, and we hope to get the building started this winter. It will be a most important factor for the betterment of the community, but means much work and self-denial.

The mission at Tillman is one organized two years ago. The people meet in the schoolhouse, and our priest-in-charge at Melbourne, the Rev. H. Cary-Elwes, gives them frequent services. A lot for the church has been given.

The two missions on Merritt Island are under my direct care—Merritt already mentioned, and Courtenay, settled by South Carolinians who moved there after the war. In addition, there are more than one hundred homesteaders, who are quite different from the natives, settled on a large section of land thrown open by the government. The church building here is free from debt.

At New Smyrna our mission has had a hard struggle. Last year a band of earnest women succeeded in having a parish house built, and although yet heavily in debt, they are bound to succeed. For the present it, too, is under my direct care, but I am hoping that in another year the bishop can put a priest-in-charge in residence.

Last year I had the comfort of seeing completed at Micco a very substantial little concrete church, the outcome of a mission I established there some few years ago. It is the only church within miles. You cannot realize the ignorance of all religious matters among the natives—the people of Micco are genuine "Florida crackers"—nor the condition in which the children were growing up. Now we have a live Sunday-school of over thirty, and a very promising outlook for the Church. In summer the work is suspended as the people go back on the prairies to their cattle and hog ranches. About the first of October they come in and put the children in school, and then we resume our Church work.

Most of the people live in shanties in the backwoods, and some of them have very large families. One I think of consists of father, mother and twelve children. The parents and two older children were confirmed four years ago. About that time child number ten having arrived, it was presented for baptism, when the following dialogue was added to the service. Having taken the child in my arms I said :

"Name the child?"

"We could not think of a name."

"Madam, the child must have a name."

"Do we have to decide now?"

"Certainly you do," etc., etc., and the infant was named.



SAINT MARY'S CHURCH, MICCO, FLORIDA

Eighteen months later child number eleven being brought forward, I said :

"During the singing of the hymn the parents and sponsors will take their places," etc.

The father, mother and baby appeared, but no sponsors. When I asked the reason, the reply was :

"We didn't know who to get, so thought we would leave it to you."

Last winter child number twelve, Eva Geneva, was the first child baptized in the new church, the others having been presented in the schoolhouse. This time both name and sponsors were provided for beforehand.

I fear I have failed to give an adequate description of the conditions among these struggling missions, but if I have succeeded in giving even a glimpse of the Florida of all-the-year-round that needs your interest and help, to add to the picture of Florida possessed by people in other states—of great winter hotels on white beaches, with a background of waving palmettos and decorative orange groves, where one leads an idyllic existence of pleasure—this little article will not have been written in vain.

THE LATEST FROM MEXICO

By *Bishop Aves*

News from Mexico has been very irregular owing to local conditions. The last letter from Bishop Aves, however—written January ninth at Guadalajara—contains a vivid picture of the present-day Mexico.



AS there has been no mail for several weeks, and the churches are all closed because of an epidemic of typhus fever and smallpox, the holidays have not been very festive. Though we know little of what is happening in other parts, the conditions here are not yet peaceful and

an occasional rat-tat in the distance and the staggering in of the wounded remind one that the country is still in the vicious circle of revolution from which it seems impotent to free itself.

Our Saint Andrew's School, which was suspended in the early summer and closed in August because of the frequent incursions of bandits, has not yet been reopened, and will not be until we are assured that the new constitution now being framed will make it possible, and the necessary protection is given by the local government. In the meantime we are giving such shelter as we can to a few of our orphan boys, and four of our young men who are postulants and candidates for Orders are pursuing their studies and doing work in the field as lay readers under the Rev. E. Salinas. As to Hooker School, Miss McKnight writes me that her girls are nearly all back from their holidays, and that the school is getting into full swing.

Strange as it may seem under the disturbed conditions, our evangelical work is growing faster than we can well care for it. Although we require a written request by at least twenty people before going into a community, four new points have recently been opened in response to such appeals, and two are in abeyance because of our lack of men. One of our young men who had just returned the other day from what might well be called a hazardous trip was asked in my presence if he was not afraid to take such risk. His answer was: "If



DR. AVES AND PEGASUS

Dr. Aves is a son of the bishop. "Pegasus" will enable him to carry healing to the poor for many miles around the hospital

Americans are not afraid to go into the hills for gold, we should not be afraid to go for God." And this was no mere speculation; for this young Indian has been five times in the hands of bandits the past year—roughly treated, twice bound, and three times stripped of his clothing.

I am just now in receipt of a letter from the young doctor in charge of our House of Hope Hospital at Nopala, who writes buoyantly of the work there. He is elated over a fine horse recently given to the hospital by friends in Philadelphia. He has just returned from Mexico City with his prize—a distance of some one hundred miles, which he made in two days—and writes that "the horse was not tired." It will help greatly in extending the scope of his ministry. I have suggested to the doctor that he name the new steed Pegasus—that it may remind him always to *peg away*.

But the doctor greatly needs the help of a graduate nurse. Not only is the local help he is able to secure not efficient, but in critical cases they

will refuse to enter a ward where there is the fear of death. Moreover a nurse is needed for the training of young native women for the profession; and there is some good material waiting such an opportunity.

A memorable surprise came the other day to our little parochial school at Maravillas in the state of Hidalgo. From the eastward, over the old national road that winds its way through the mountains from Mexico City to Queretaro, there came a troop of cavalry with the commanding figure of a well-accoutred officer with heavy grey beard at its head. At the command *Alto!* the long line halts before the little school-house, and the commanding figure dismounts with his official staff and enters. After greeting the teacher, the official with the great beard addresses the children in a simple talk about the meaning and importance of education. Then picking up from the teacher's desk, where his hand has been resting, a little black book with the title *Oracion Comun* (Common Prayer) he opens it and presently asks: "What is this?" The teacher explains that the school belongs to a mission of the American Episcopal Church, known in Mexico as *La Iglesia Catolica Mexicana*, and that the little book contains the Church's services, and the catechism of duties which the children are taught. After another pause of perusal the bearded official remarks, "This is good." Then calling the children to him he gives to each a small coin of remembrance, and to one who is an orphan adopted by the teacher, he gives a bright *hidalgo* (a \$10.00 gold piece), and goes his way.

It was the First Chief of the Republic, General Venustiano Carranza, on his way by saddle from Mexico City to Queretaro to preside at the National Congress meeting there for the framing of a new constitution.



THE SCHOOL AT MARAVILLAS



THE REVEREND W. M. PURCE AND THE MISSIONARY FORD
"Ready for a trip with the thermometer at zero!"

ALL SAINTS' MISSION HOUSE

By the Reverend W. M. Purce

At its meeting in Saint Louis on October 6, the Board apportioned fifty thousand dollars of undesignated legacies among sixteen domestic missions, according to its plan outlined a year previously. The following is the first report we have received giving an account of work accomplished by one of these sums.



WHEN I accepted the position of general missionary of the diocese of Nebraska for the district north of the Platte river in 1913 and began my work I

soon learned that there were two Indian reservations in the northeastern part of my field on which there had never been any work attempted by the Church. Later I found from the parish register at Genoa that a number of these Indians had been confirmed while attending the government school there. Although I had never done any work among the Indians I was very

anxious to visit these reservations and see if there was not an opportunity for the Church. At that time I could not find a chance to do so as my time was fully occupied, having to do all my traveling by train. But in the spring of 1914 the diocese furnished me a Ford car and in the autumn of that year I went up to the Winnebago reservation and, as has been told in your pages before, I found forty-five Indians who had been confirmed while attending school at Genoa and at the Lincoln Indian School, which was formerly conducted by the Church in Philadelphia. Some of these on going back to the reservation had forgotten all about religion, the Church not being there to look after them. Others

All Saints' Mission House



JOHN FISHER AND HIS WIFE

still held fast to the teaching which they had received and were longing for the time to come when the Church should come to them.

We determined to have a permanent place of our own. The Indians raised all but fifty dollars that was necessary to purchase four lots in the town. We then began to raise money for a building fund. We have since found others who were confirmed while at school, and one old man, John Fisher, who was confirmed by Bishop Whipple in Minnesota. His wife, who is over one hundred years old, will be confirmed this spring when the bishop comes.

Just after we had the foundation in we received word that the Board had given us \$4,000 from undesignated legacies, so we changed our plans and decided to make the building two sto-

ries. As it was found that it would cost more than we had planned, the bishop applied to the Church Building Fund Commission for a grant of \$500, which was made. The building has just been completed. The outside walls are stuccoed, with white marble chips thrown on while the stucco is wet. On the first floor is a room 24x44, which is to be used as a schoolroom, chapel and hall. In the east end is a recess in which is placed the altar, with doors to shut it off from the room. Then there is a kitchen and a large vestry room. Upstairs is a room for Mrs. Fowler, who is teaching the school. There are also three dormitory rooms and one large room for a sewing room. We held our Christmas service in the building, though it was not completed, and the room was crowded.

Last September we decided to open a day-school for small children and from the first the school has been a success. Some of the parents want their children to remain in the building from Monday morning until Friday evening. So far we have not sufficient equipment.

If ever there was a place where the work of the Church was needed, it is on this reservation. The moral conditions here are as bad, if not worse, than in the slums of the great cities. And the Indians are not so much to blame as the white people with whom they came in contact many years ago. And yet there are now more than one hundred souls who look to the Church for religious ministrations. We need kindergarten charts, chairs and tables, in addition to beds. Our Indian women do a great deal of quilting to raise money for expenses. They also make and sell children's dresses.

Altogether, therefore, we feel that a real beginning has been made, and we rejoice in the fact of All Saints' Mission House and the work it is going to accomplish for the people.



ALL SAINTS' MISSION HOUSE

SPECIAL NEEDS, SAINT PAUL'S COLLEGE, TOKYO

By the Rev. Charles S. Reifsnider, LL.D., President

THE building fund of two hundred thousand dollars for Saint Paul's College, Tokyo, is so near completion that the end is in sight if we all put our shoulders together and push it over for a touchdown. This prospective success brings us to a consideration of the necessary equipment to make these buildings the centers of usefulness and inspiration they should be if we are to use them to their utmost efficiency, and I can think of no way to get these needs before the Church so adequately as through THE SPIRIT OF MISSIONS.

All Saints' Memorial Chapel, "the soul of the new Saint Paul's", has been provided for, with many of its furnishings, through the Woman's Auxiliary of the diocese of New York. So far the following have been given: Pipe organ (in part), altar, reredos, cross, vases, candlesticks, sanctuary chairs and choir stalls in part, altar rail, pulpit, lectern, font, communion silver, alms basin, altar prayer book, chancel prayer book and hymnal, lectern Bible, bishop's chair, and prayer books and hymnals for the pews.

Furnishings still to be given are as follows: Chapel electric fixtures, pews, heating plant, windows, credence table, rood screen, hymn boards, missal stand, sanctuary cushions, frontals, markers, offering bags, altar linen, priest's vestments, stoles, and choir vestments.

General

Aside from the above these are some general needs which will interest our friends in the United States:

American Flags—In Japan it is the custom to place at the entrance of the compound the Japanese flag and the flag of the country whose interests and ideals are cared for within. These flags are crossed at the entrance, suspended from bamboo poles. At present we have but one moth-eaten American flag which, for want of a better one, we hang out at the time of special school activities and on national holidays. We need two large flags five feet long for use at the college and middle school gates and two smaller ones three feet long to hang at the president's and headmaster's homes. Surely some one interested in the furtherance of American ideals will provide these.

A Ford Car—The new college buildings are eight miles from the middle school compound, where the old college has been situated. Being in the same compound we have been able to use the same teachers for both the college and middle school at a minimum of expense. As many of our higher salaried professors are *paid by the hour* and as it will take one hour and a half for them to get from one school to the other by tram while but forty-five minutes are required by motor, the difference in expense in a year would be considerable. Then the headmaster and president will live at the new site and one of them on alternate days must be at the middle school. Therefore in getting the president, headmaster and professors quickly back and forth there would be a marked increase in efficiency and

proper supervision had we a Ford, and a corresponding lack of the same were we compelled to depend upon the street car service alone.

A new Ford car costs in Japan \$900. But as the Ford engines are good for an indefinite service a second-hand four or five-seated car (open or limousine) laid down at the Atlantic or Pacific seaboard, would adequately meet the requirements of the situation, as the Board of Missions will see that such a car is shipped to us. It is to be hoped that some one who is getting a newer model will respond to this need and thereby make possible this wider scope of the college's usefulness. Should a response to this appeal be forthcoming before the president's return he might be able to get it in duty free.

For the Academic Building

One of our departments is the College of Economics or Commerce. Here young men are trained for a business life and one of the courses is in typewriting, requiring a practical knowledge of the use of the standard keyboard, which can only come through long practice. For the eighty students taking this course we have but five typewriters, and of this number but three have standard keyboards. We urgently need immediately at least twelve more typewriters. These may be remade ones at \$56 each. If these are sent to the Church Missions House clearly marked for Saint Paul's College, Tokyo, they will be immediately forwarded to us.

For the Gymnasium

A combination billiard and pool table (English table).

The only athletics a Japanese parent appreciates and sanctions are *geijitsu* (fencing with split bamboo swords) and *jujitsu* (wrestling). All other forms of athletics are to them but a waste of good time from their

studies and are more or less frowned upon. Through a course of years we have educated the parents up to an understanding of the real moral advantages of outdoor sports and expect to develop with our new equipment track athletics and football and have gained their grudging consent to the same. Indoor sport such as basketball, bowling and billiards is as yet unknown to the parents, but *not* to the students. The younger generation on rainy days have learned the delights of bowling and billiards in resorts where women are markers and liquor may be ordered and drunk. To influence our boys we must keep them on the compound; and on rainy days the only way to do this is to provide clean sport indoors, such as bowling and billiards and pool. The Y. M. C. A. in Japan has recognized this need and their new buildings are all provided with both bowling alleys and billiard pool tables. A new bowling alley (balls and pins of lignum vitae and the alley) will cost \$675. But balls and pins may be second-hand and if sent to the Board of Missions will be forwarded to us. The combination billiard and pool table complete laid down in Japan will cost \$500.

For the Social Hall

The Japanese are passionately fond of music and the victrola or gramophone has a place at all their social entertainments. Here again there is good and bad music. It is our desire to place a good victrola and at least fifty good records (red, blue or black labels) of vocal or instrumental music at both the middle school and the college. Of course these records may be in English or any European language.

Any person willing to give one or more of the above articles is requested to communicate with the foreign secretary, Dr. John W. Wood, Church Missions House, 281 Fourth Avenue, New York City.

How Our Church Came to Our Country

XVIII. HOW OUR CHURCH CAME TO THE OREGON COUNTRY

By the Right Reverend Walter Taylor Sumner, D.D.

ALL this northwest portion of the United States was occupied jointly with Great Britain from 1818 to 1846, when by treaty concluded June 15, 1845, it was acquired by this government. It was called the Oregon Country, from the Indian name of its chief river, *Wau-re-gan*, "beautiful water," as the Columbia was formerly called. The territory thus secured included all that portion lying between latitudes 42° and 49° north; *i.e.*, from the present northern line of California to the Canadian boundary—about five hundred miles—and from the crest of the Rocky Mountains to the Pacific Ocean—a distance ranging from five hundred to seven hundred and fifty miles, including all of the present states of Washington, Oregon, Idaho, Northwestern Montana, and Western Wyoming, amounting to nearly 300,000 square miles.

Out of this territory was carved successively the whole or parts of the states mentioned. The present boundaries of Oregon were fixed in 1859 and included an area of 96,000 square miles, equal to all New England and three-fifths of New York.

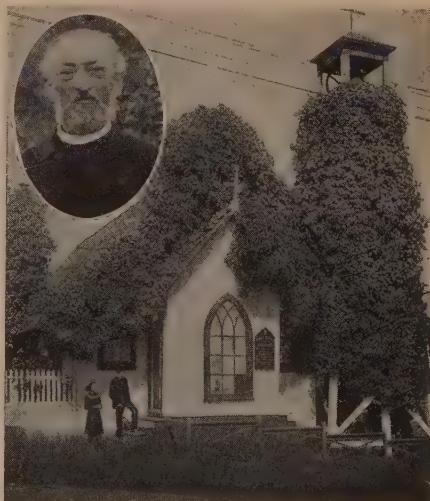
The first settlement in the present state was probably at Astoria, in 1811, where the Astors had a trading post, and with which Washington Irving's book "Astoria," deals. Before 1843 the citizens of the United States in the Columbia region—still claimed by England—numbering about four hundred, were settled in the valley of the

Willamette and on the Walla Walla, as farmers, graziers, or mechanics; most having come from the East under the guidance of various missionaries. A large immigration took place in 1843 so that by the end of 1845 they numbered about six thousand, three-fourths of whom were in the Willamette valley.

I. The Coming of the Church

The first Church services on the Columbia River were held by the Reverend Herman Beaver, chaplain of the Hudson's Bay Company, in 1836, at Vancouver.

So far as known the first services of our Church in Oregon were held



Dr. Nevius and old Saint Peter's, Tacoma, with its fir-tree bell-tower

at Champoeg, about thirty miles south of Portland, then the principal settlement on the Willamette, by the Rev. St. Michael Fackler, who was living on a "donation claim" about four miles from Champoeg. Mr. Fackler was ordained by Bishop Moore of Virginia in 1841, and at the time of his coming to Oregon in 1848 was connected with the Diocese of Missouri. A later missionary describes Mr. Fackler "as about thirty-nine, in good appearance and an uncommonly sweet countenance." We shall hear much of Mr. Fackler later.

The first missionary service in behalf of Oregon held by our Church, was at Saint Bartholomew's, New York, Sunday evening, the third in Lent, March 23, 1851. The English poet, Martin F. Tupper, was present and contributed four stanzas, hastily penned for the occasion, of which this is the closing:

Then Brothers! help in this good deed,
And side with GOD today!
Stand by His servant, now to speed
His Apostolic way;
Bethlehem's everleading star
In mercy guides him on
To light with Holy fire from afar
The Star of Oregon.

The servant referred to was the Rev. William Richmond, rector of Saint Michael's and Saint Mary's Churches, New York, who was appointed by the General Board of Missions to be its first missionary to Oregon. His field of labor was to be "the lower valley of the Willamette, comprehending some twenty-five miles on the Columbia River, so as to include on that river the rising villages of Saint Helen's and Milton with Fort Vancouver; and on the Willamette, the towns of Portland, Milwaukie and Oregon City."

The Reverend Mr. Richmond started almost immediately for his new field, going by way of Panama, and his journal and letters are full of interesting events which took place

during the long and tedious voyage. He arrived in Portland early on Sunday, the 11th of May, 1851, but did not hold service. "On the Fourth Sunday after Lent," he wrote, "I preached in the Methodist house of worship, baptized the infant daughter of the Rev. St. Michael Fackler, and presided at the election of wardens and vestrymen, and the organization of a congregation in this place. It is called Trinity Church. It is the first Episcopal congregation ever organized in this territory."

Portland, then a little over a year old, had a population of 1,200 or 1,500, two places of worship—one not finished; a school-house; two steam saw-mills; a Masonic hall, etc. Mr. Richmond described his quarters as follows: "I occupy a room in a shanty, merely a clapboard, quite open to the air, with a rough, unplaned and ungrooved floor—no carpets, no plastering and no ceiling. For this I pay twelve dollars a month, three dollars (fifteen was the price) having been deducted by the landlord on account of my mission. I also do my own cooking, and gather my own wood out of the forest behind me, and yet my expenses will be as great as at a good boarding house in New York. Washing is now reduced to four dollars a dozen, and carpenters' wages are from eight to twelve dollars per day. Milk is twenty cents a quart; butter, which I dispense with at present, fifty cents a pound, and other things in proportion. I had to pay a woman two and a half dollars for a half day's work, scrubbing my floor."

At the recommendation of the Rev. William Richmond, the General Board in New York appointed Mr. Fackler a missionary of the Board in Oregon, and he proved a most valuable assistant and adviser in the new work.

During the week following the organization of Trinity Church, the proprietors of the city appropriated to the use of the vestry an entire block

for a church and two entire blocks for a seminary for men.

On the fifth Sunday after Easter, May 25, 1851, the two clergymen, Messrs. Richmond and Fackler, organized Saint Paul's Church in Oregon City, which had a population of less than four hundred. Mr. Richmond then began a tour of the territory touching the settlements on the Willamette and in Yamhill County. June the twenty-second the Church of the Ascension was organized at LaFayette, and General Palmer, proprietor of Dayton, offered a block of land and part of the lumber for a church at that point. During the following week Mr. Richmond located a claim of some 320 acres near "Yam Hill City," and arranged for the building of a small house. For some months he itinerated between Portland, Saint Helen's and Milton on the Columbia and points in Yamhill County, and Mr. Fackler continued his services at Champoeg, Oregon City and Portland and other points on the Willamette.

In October, Mr. Boys, of Milwaukie, rowed to Portland looking for a Church clergyman and meeting Mr. Richmond arranged to have him come to Milwaukie. Wednesday, December 5, Mr. Richmond, assisted by Mr. Fackler, held services there and organized Saint John's Church. A call on Mr. Whitcomb, proprietor of the town, resulted in securing two lots, also a building for a church, the first in Oregon. The original building, somewhat enlarged, is still in constant use. Mr. Richmond hoped that the success at this point would stir up the people in Portland, Oregon City and LaFayette to like good works.

During the winter of 1851 and 1852—his first in Oregon—Mr. Richmond met with the difficulties usual at this season, impassable roads, swollen streams, etc. In February he was chilled through, by riding all day in a deep snow and heavy storm which prevented him from reaching his sta-

tion for the day. However he managed to return to his "mountain cabin," and found Mrs. Richmond well and the school-room covered in. In March Mrs. Richmond opened the school with six pupils, which Mr. Richmond considered the commencement of a seminary that would in the future have an important bearing on the prospects of the Church.

The Rev. Mr. Fackler was also a very busy man, holding regular services in five places—Champoeg, Chehalem City or Roger's Ferry, Oregon City, Milwaukie and Portland. On reaching Portland, one evening in November, 1852, he found there the Rev. James A. Woodward, of the Church of the Evangelist's, Philadelphia, who had just crossed the plains, and wished to take up work. The first plan was for him to take over the work at Portland, as two members of the congregation said they would secure him fifty dollars per month for the present. But he did not accept the offer as he had arranged to live on the claim of Mr. Richmond, who, on account of continued ill health due to exposure, had decided to return to the East. Mr. Woodward lived at Yam Hill, engaged in teaching and in ministerial work there and at LaFayette and in the surrounding country.

In January, 1853, the Rev. John McCarty, D.D., under appointment by the General Board of Missions, arrived in Portland and planned to take the work there and at Milwaukie. During May Dr. McCarty made an extensive tour of exploration and missionary duty in Washington territory, and later a similar tour in Southern Oregon. The outcome was the plan to locate a missionary at Salem, the capital, who should minister to the surrounding country including Albany and Marysville (Corvallis). He also visited the many places in care of Mr. Woodward where work had been begun by Mr. Richmond, and extended his tour to Astoria.



BISHOP SCOTT

II. Bishop Scott, the Pioneer

The first convocation of the Church in these parts was held at Saint Paul's Church, Oregon City, August 2, 1853, and was attended by three clergymen and a good number of laymen. A committee, chiefly of laymen, was appointed to prepare and send a request to the General Board asking for the appointment of a missionary bishop, recommending the Rev. John McCarty for that office. The General Convention of 1853, however, had other plans. They organized the missionary jurisdiction of Oregon and Washington and elected the Rev. Thomas Fielding Scott of Georgia its first bishop. He was consecrated in New York, January 8, 1854, and arrived in Portland in April to "look after" Oregon, Washington and Idaho—a vast empire—without a single mile of railroad.

The second convocation was held in Portland, June 17, 1854, Bishop Scott presiding. As Mr. Woodward had been obliged to return East only two presbyters were present and eight laymen, representing about twenty communicants. The bishop gave his first address stating briefly what he had al-

ready done, but dealing chiefly with plans for the future. Before leaving Philadelphia, Bishop Scott had received from the Bishop White Library Association a grant of sixty volumes, also, from Saint Andrew's Church, eighty dollars for the purchase of books, which formed the nucleus of the diocesan library.

The convocation of 1855 met in Trinity Church, Portland, which had been consecrated the preceding September. At this time the bishop was able to report the completion and consecration of Saint John's, Milwaukie, and the gift of a bell; also the consecration of Saint Paul's, Salem. The entire cost of the three was \$6,500, met in part by gifts of friends in the East amounting to nearly \$2,500.

During the first year Bishop Scott began the visitation of his vast "diocese", and confirmed sixteen persons, only eight of whom were in Oregon; he also admitted one person as candidate for deacon's orders. In 1856 the bishop secured land near Oswego, eight miles from Portland, for a diocesan school. Mr. Bernard Cornelius, an alumnus of Trinity College, Dublin, was the first teacher, and the school numbered seventeen boarders and a few day pupils. In 1858 a complete printing press with fixtures was received from the Sunday-schools of Massachusetts, and called the "Griswold Press", in honor of Bishop Griswold, of that diocese.

In 1861 Bishop Scott opened in his own home at Milwaukie a "Family Boarding School for Girls"—Spencer Hall—which numbered two teachers and sixteen pupils, and the second year three teachers and thirty pupils. Thus with two schools, and the press (which was afterwards sold) and the beginning of a library, the foundations of institutional work in Oregon were laid. The bishop gave thirteen years of hard and faithful work in building up the Kingdom in this immense wild field, where, notwithstanding the

scarcity of men and means, and the great odds against him, he was eminently successful.

On account of Mrs. Scott's health, the bishop left for the East on the first of June, little thinking that his own end was so near. He died in New York on the fourteenth of July and was buried in Trinity Cemetery. At a special meeting of the clergy and laity, held at Trinity Church, Portland, on the 17th of August, a committee was appointed to draw up resolutions, from which we quote the following:

"His administration as a bishop was ever kindly and parental, and in all things he strove to be an example of that meekness and humility which should characterize the Disciple of the Lord Jesus Christ."

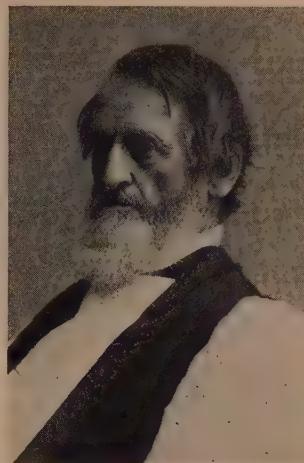
At the time of Bishop Scott's death there were six presbyters and one deacon in Oregon; nine churches—two of which were in Portland—and about two hundred communicants.

III. Bishop Morris, the Builder

For nearly two years the scattered flock in this vast territory was without a chief shepherd.

The General Convention of 1868—the Rev. B. H. Paddock of Detroit having declined a previous election—chose the Rev. Benjamin Wistar Morris, Rector of Saint Luke's, Germantown, Pennsylvania. He was consecrated December 3, 1868, at Saint Luke's, and arrived in Portland June 2, 1869.

Bishop Morris at once began a thorough visitation of this immense field. Early in his episcopate several new works were begun. Saint Helen's Hall was founded in 1869, and two years later Spencer Hall was united with it. The Bishop Scott Grammar and Divinity School was founded in 1870, and a year later the property of Trinity School, Oswego, was transferred to it. In 1878, Mr. J. W. Hill, a graduate of Yale, became head



BISHOP MORRIS

master and continued with the School for twenty-three years. Saint Paul's School for girls, at Walla Walla, Washington, was begun in 1871 by the Rev. L. W. Wells, afterwards the first bishop of Spokane. This school soon became a flourishing institution. The Good Samaritan Hospital was opened in 1875. An orphanage was maintained with it for several years. A night-school and Sunday-school for the Chinese was continued with gratifying results for several years. The Episcopal fund was begun in 1871 by an offering at Salem of forty-five dollars, which was set aside for that purpose. In 1879, the last year of the united jurisdiction of Oregon and Washington, the statistics showed a total of thirty-three parishes and missions, served by twenty-one presbyters and one deacon; communicants nearly nine hundred; and a total of offerings \$20,329, marking a gratifying increase during the first ten years of the bishop's work.

With 1880 began a new stage of the work; the jurisdiction of Oregon coincided with the limits of the state, which had an area of 96,000 square miles and a population of 175,000. There were fifteen clergymen, besides



THE BISHOP SCOTT SCHOOL, YAMHILL

the bishop, twenty-three churches, two boarding schools with sixteen teachers and over two hundred pupils, a hospital and an orphanage. Of this reduced field the bishop wrote: "The territory left is not so very small either—being larger than the great states of New York and Pennsylvania combined, or Indiana and Illinois side by side. So that with its slow staging in dead-axe and buckboard wagons, its forest and mountain trails by horse and mule, the days and weeks of the year are too few to enable one to reach all the parts and portions; and we have to confess that many of the scattered sheep of our own fold are unknown and unshepherded, with no man to care for their souls."

At this time the whole state was districted—two counties in each—and a clergyman assigned to each district whose duty, as far as possible, was to learn the name of every baptized member of the Church not enrolled in some parish register, which, with other particulars, were to be entered in a diocesan register, kept by the bishop so that he might know the condition of his scattered household.

The slow but gradual extension of railroads through the state constantly widened the field. But for many years the coast towns were accessible only by steam or sailing vessels, and Eastern Oregon, especially the northeast portion, had to be visited by means of stage or private conveyance. The first church in northeastern Oregon to be

organized was Saint Peter's, La Grande, in 1873, at which time various services were held in neighboring places, and shortly after the Rev. R. D. Nevius resigned the rectorship of Trinity Church, Portland, to give himself to the work of a pioneer missionary in this distant part of Oregon. He was the first Church clergyman to reside beyond the mountains in what is now the district of Eastern Oregon. For forty years he worked here, opening new fields wherever the opportunity presented itself. Six of the first eleven churches in this district were built by him.

In 1884 Ascension School was opened at Cove, on the Samuel G. French foundation. The first year there were four teachers and forty-nine pupils. A library of over 1,000 volumes and a liberal supply of dormitory furniture were provided by friends in the East, and so the educational work of the Church was begun under favorable circumstances in that part of the state which afterwards became the missionary jurisdiction of Eastern Oregon.

During the year following May, 1888, the Church in Oregon raised "within its own limits" over \$13,000 for the Episcopal Fund, thus entitling it to a share in the "Harold Brown" bequest to the General Board of Missions to aid missionary jurisdictions in becoming fully organized dioceses. Having thus over \$45,000 for the purpose, the diocese of Oregon was organized in September, 1889, and Bishop Morris, twenty years after entering on this work, was elected its first diocesan.

The record of the next sixteen years must necessarily be brief, but it is one of steady growth in every direction. In 1891 the semi-centennial of the Church in Oregon was observed in the several parishes and missions and offerings made for the beginning of a Semi-Centennial Fund for the support of diocesan missions. In 1903

Saint Helen's Hall was placed under the care of the Sisterhood of Saint John the Baptist, who still continue to administer its affairs.

In his annual address for 1905 Bishop Morris refers to his state of health which made it necessary to ask for a coadjutor, who was accordingly elected. The election, however, was not ratified and before another election was held Bishop Morris entered into rest eternal on the eve of Palm Sunday, 1906, at the age of eighty-six. From day to day, from year to year, throughout his long episcopate he strove to do his duty as it came to him. He sowed, watered or planted as occasion served, seeking only to be found faithful, knowing that in due season he would reap if he fainted not. The man, above all others, to whom credit must be given for the establishment of hospital, schools, acquiring property, wise administration and the laying of strong foundations, is Bishop Morris.

IV. The Later Days

The Rev. Charles Scadding was elected the third bishop of Oregon by the diocesan convention, June, 1906, and was consecrated in Emmanuel Church, La Grange, Illinois. He arrived in Oregon on the twelfth of October. By action of the General Convention of 1907 Eastern Oregon became a missionary district and the Rev. Robert L. Paddock of Holy Apostles Church, New York City, was elected its first bishop. Bishop Paddock has since carried on an intensive work which has been followed with a great deal of interest.

The diocese of Oregon was limited to that part of the state lying between the summit of the Cascade range and the Pacific Ocean, measuring nearly three hundred miles from north to south and one hundred and twenty miles in width, with an area of about



SAINT HELEN'S HALL, PORTLAND

36,000 square miles (nearly the same as that of the state of Indiana). At this time there were about forty parishes and missions, 3,000 communicants and twenty clergy, and a total offering for all purposes of over \$45,000. The pressing problem before Bishop Scadding was to open the "silent churches". His policy was to make the diocesan institutions efficient and so far as possible self-supporting; to unify the parishes and missions by impressing the fact that the diocese is a "family" and not a mere collection of isolated congregations; that the bishop is the father to counsel and inspire, the Board of Church Extension the cabinet, the archdeacon and the deans of convocations the "big brothers" to aid the local vicars, and the diocesan paper the medium of communication. The family fund, "the war chest of the diocese", was the treasury of the Board of Missions, from which uniform salaries were paid the vicars, who were placed in the



PERCIVAL LIBRARY, PORTLAND



BISHOP SUMNER

larger towns, where the Church already held property, with the oversight of work in the smaller places.

Early in his episcopate the new "Bishopcroft" was erected in Portland

and the cornerstone of the Percival Memorial Library was laid. In May, 1914, Bishop Scadding took a severe cold, which clung to him during the next convention of his diocese, and from which he never recovered. He fell asleep on the morning of May 27, the anniversary of the death of the Venerable Bede. The last words of that saint to his pupils sum up the exhortation and prayers of Oregon's third bishop for his diocese: "Have peace and divine charity ever amongst you; and when you are called upon to deliberate on your condition, see that you be unanimous in council. Let concord be mutual between you and other servants of Christ."

On September 16, 1914, the Very Rev. Walter Taylor Sumner, dean of the Cathedral of Saints Peter and Paul in Chicago, was elected bishop and consecrated there on January 6, 1915, the present bishop of Oregon.

CLASS WORK ON "HOW OUR CHURCH CAME TO THE OREGON COUNTRY"

PREPARATION FOR THE LESSON

ALL public libraries contain books on the Oregon country, such as the story of the Lewis and Clark expedition and the life of Marcus Whitman. Also see Chapter VI of "The Conquest of the Continent", Burleson.

THE FIRST FIVE MINUTES

Ask the class if they know who took the first wagon across the Rocky Mountains. Tell them the story of Marcus Whitman, how in response to the pathetic appeal of the Nez Percé Indians to their "Great Father" in Washington, D. C., he led a little band across the continent and established mission work at Walla Walla. Draw their attention to the natural resources of Oregon—not only in her great forests and mineral deposits, but in the way she helps to feed the nation. "Hood River apples", "Oregon prunes" and "Columbia River salmon" are to be found in every grocery store. Remind them that in Bryant's "Thanatopsis" the river which he calls the "Oregon" is now known as the Columbia.

TEACHING THE LESSON

I. The Coming of the Church.

1. Where were the first services of our Church held and by whom?
2. Name the first missionary to Oregon?
3. Which was the first parish organized?
4. Tell something about the "high cost of living" in Oregon.

II. Bishop Scott, the Pioneer.

1. Who was elected the first bishop of Oregon and Washington?
2. Tell about his first convocation.
3. How had the number grown before his death?
4. When did Bishop Scott die, and where is he buried?

III. Bishop Morris, the Builder.

1. What institutions did Bishop Morris found?
2. What division of the district was made in 1880?
3. How large was the district after it was divided?
4. When did Oregon become a diocese?

IV. The Later Days.

1. What bishop succeeded Bishop Morris?
2. When was Oregon again divided? How?
3. Who became bishop of Eastern Oregon?
4. Who is the present bishop of Oregon?



THE COMMITTEE READY FOR WORK

THE FORWARD MOVEMENT

Trinity Church, Easton, in the diocese of Bethlehem, is a parish of 668 communicants in a city of 28,523 inhabitants. It is the only parish of our Church in that city. It is typical of many parishes and the following report of their Missionary Campaign written by one of the laymen of the parish will undoubtedly be of interest to many.

TRINITY CHURCH has completed a Missionary Campaign and an Every Member Canvass with great success. This parish has never paid its apportionment for general missions.

The duplex envelope was introduced in January, 1911, without an Every Member Canvass. The rector could not get it done at the time. Even so the income for the support of the parish was increased. The income for missions was also increased from \$225 to \$750, without the

Sunday-school, Woman's Auxiliary and Bishop's Church Extension Fund, which amounted to \$500 more. The rector, vestry and people all began to feel that the full apportionment for general missions of \$823 must be paid as all other obligations and that the Church must have larger support to carry on its work.

After due consideration the vestry voted unanimously to have an Every Member Canvass, and appointed a committee with power to act in co-operation with the rector.

The rector wisely decided that the most important thing was proper preparation. He therefore arranged for the Rev. F. J. Clark, secretary of the Board of Missions, to present the subject to the congregation on Sunday morning, to the women of the parish on Thursday, and to the men on Friday of the week preceding.

The Mission was conducted by the secretary of the Province of Washington, the Rev. William Cleveland Hicks, who preached at the Sunday morning service. At the evening service three laymen of the parish spoke, one on "Parish Support and Our Needs", one on "Missions and Our Obligations", and one on "An Appeal to Every Member of the Parish".

Each day, in addition to the Holy Communion, services of meditation and conference were held by the missioner. Bishop Talbot, Mr. Betticher of THE SPIRIT OF MISSIONS and others spoke at special meetings and a men's supper was well attended.

The day of the canvass was a red-letter day for the parish. At the morning service the missioner preached on

"The Minimum Gift", after which all of the men to take part in the canvass came to the chancel steps. The rector gave them a message, then sent them by twos to do God's work.

At two o'clock twenty-one motor cars lined up and the men started upon their work. During the canvass the missioner at the altar prayed for every one on the Church roll, naming each.

While some of the parishioners were out, the majority were at home and extended gracious hospitality to the canvassers. In the evening a full report of the afternoon's work was made by the same men who spoke on the Sunday night before. One hundred and sixteen new subscribers were reported, making a total of 348, and all but ten of these subscribed for missions. Parish support was increased over 30 per cent and missions over 100 per cent, or \$800. This solved the problems of the parish. The total increase is now \$2,500.

The Board of Missions will be glad to help you. Send for samples of free letters and pamphlets.



OUR LETTER BOX

Intimate and Informal Messages from the Field

Our readers will naturally be interested in the following story of the adventures of Bishop Burleson of South Dakota, on his first visitation, as told by him in a personal letter:

I AM just completing my first visitation, and it was an interesting one. I came down Saturday from Sioux Falls to Elk Point, in the extreme southeast corner of the state, and from there followed up the Missouri to Vermilion, the seat of the State University. The skies were lowering and all day a storm had been threatening. As I stepped off the train at Vermilion I was met by Dr. Slagle, the president of the University. I noticed that it had just begun to snow rather briskly. We went to the rectory and had a conference with the Rev. Mr. Davis, the missionary, going over the plans for the Church Hall which we hope to erect next the church, to care for thirty boys.

At about ten o'clock Dr. Slagle took me to his house for the night. The snow was still falling and by morning there were eight or ten inches, through which we ploughed to the early service, and again for the later service at eleven. Snow was still falling, but at the close of the service the sun was shining dimly and the storm seemed to be over, though the wind kept some of the fine snow in the air. I had agreed to go on to Yankton, the old capital of the undivided territory, thirty miles further up the Missouri, for a five o'clock service, and I was to take a train for Sioux Falls from there at 7:15 p. m. I left it to the owner of the automobile whether we should try the trip; he thought we could get there, and at 2:20 we were under way, a friend accompanying us.

The promise of clearing weather was not fulfilled, and the wind kept blowing up sharper and colder. The roads, however, were freer from snow than we had expected, as a head-on wind was blowing the snow from the grade. The trip half finished, we met our first real difficulty in a little town where the snow had banked in so that we had to shovel the machine out (we carried two shovels for safety), and tramp a path to get through again to the highway. As I had only one overcoat, and that not very heavy, and only ordinary shoes and low rubbers, I did not take part in these exercises.

From here on the gale increased, and the going became heavier. At times we had a clear road, and again would plough for some distance through deepening snow-drifts. At 4:30 we had reached a point only six miles from Yankton, and we began to congratulate ourselves, hoping to make it after all. By that time the thermometer had fallen to near zero and the wind was blowing terrifically. We struck a piece of road between the railway grades and stuck fast in eighteen inches of snow. The two men shovelled, but the howling blizzard drove the snow back almost as fast as they threw it out. If we could get out 200 yards to higher ground we should be clear of the difficulty. Bit by bit we made progress and at the end of nearly an hour we were in the middle of the low stretch of road. We could not get back, and it was hard to move forward. I got out in eighteen inches of snow and helped to push the car, but it soon became clear that we could go no further. Darkness was coming on, the cold was piercing and the wind,

driving fine snow before it, had reached the proportions of a blizzard.

We held a council and agreed that we must abandon the car and find shelter at once. The driver's face was frosted and turning white in patches, but vigorous rubbing restored the circulation. The last house we remembered to have seen was two miles back, so we decided to get on the railway track and go forward. I got my cap and Russian "bashluk" out of my suitcase, leaving the latter and my episcopal hat in the car. I tied cords tightly around the bottom of my trousers to keep out some of the snow, and each taking a lap-robe or blanket we started at 5:30. To reach the railway grade we had to go through a cornfield, ploughing in snow almost waist-deep. The track was fairly clear, but the wind was a hurricane, blowing full in our faces, and the air so full of snow that even near-by objects were obscured. You had to lean your whole weight against the wind to make progress.

Things looked pretty bad as we fought our way forward. There was nothing for it but to keep going, even if we tramped the whole way to Yankton. We went on, gasping and scrambling and occasionally falling, for about half an hour and made perhaps a mile distance. One of my rubbers stayed at the bottom of a snow-drift through which we waded, but it didn't matter. It was no protection anyway, and to hunt for it with my thin gloves—already wet and stiffening with ice—would have meant frozen fingers, so I shifted the lap-robe in front of me to cover my hands (there was no need to hold it; the wind did that) and struggled on. In a few minutes the driver gave a shout, and I jumped clear of the track with extraordinary rapidity, thinking that perhaps a train was upon us. But he only wanted to ask if he was right in thinking he saw a light. At first we

could make out nothing, but now and again, between the clouds of snow, appeared a shadowy square of pale whiteness, which we agreed was a farmhouse window. It was all of a quarter of a mile away, and a great scramble we had getting off the grade and through the ditches and under a barbed wire fence and over two more railway tracks which suddenly sprung up out of the ground. Then a road and orchard trees set in even rows; a turn to the left through a narrow lane; a three-foot drift to be waded—and we stood in the door-yard with the lights of a little farmhouse shining out from a rise of ground just beyond. It was a small place, and probably a poor one, but it looked good to us, and we knocked at the door.

Well, of all the surprises! It was small and the opening door disclosed two women and four children, but no home of wealth and culture could have given us a better welcome. Otto Y. was the owner, and his wife was a sweet-faced little German woman who had lived practically all her life in America. She understood the situation at once. A warm place for our clothes and wet shoes, some of her man's dry woolen socks, and even his carpet slippers for me; shortly a good hot supper—and all done as though it were a privilege to show hospitality. That they were pious Roman Catholics the religious pictures in every room made evident, and when before meals the whole family stood with folded hands and said their quaint German grace, I joined in spirit as best I could.

We, who had just been struggling through the storm, which still howled without, were stowed away in clean beds furnished with downy feather mattresses, in rooms heated with hot water and lighted with acetylene gas. . . . Next morning Mr. Y. took us to the car where I found my things intact, and after waiting for an hour and a half I took a train for Sioux Falls.

MEETING OF THE EXECUTIVE COMMITTEE AND THE BOARD

Owing to limited space, and to the fact that the general Church papers have given accounts of these meetings, we append herewith only a brief summary of some of the most important transactions of the Board.

EXECUTIVE COMMITTEE

AT the meeting of the Executive Committee, which preceded the regular meeting of the Board, many items of interest and importance were presented. Several appointments were made, and resignations received, which will be found on another page. The Rev. T. R. Ludlow, on furlough, was appointed as field secretary for the New China Fund. He will have an office in the Church Missions House.

Sufficient funds having been received to erect the first section of the main building, and the out-patients' buildings for both men and women in the Church General Hospital, Wu-chang, Bishop Roots was authorized to proceed at once with the building.

The bishop of Antigua in 1914 had forwarded a resolution of the Synod of his diocese requesting him to approach the missionary authorities of the American Church concerning the religious welfare of those men of his diocese who work in Santo Domingo and Haiti. It is estimated that there are about 10,000 English-speaking negroes in Santo Domingo, many of them communicants of the Church of England.

This subject was before the General Convention, and the Committee on Foreign Missions in the House of Bishops recommended action. The Executive Committee placed an appropriation of \$1,800 at the disposal of the bishop of Porto Rico for this work.

THE BOARD OF MISSIONS

THE regular meeting of the Board of Missions was held in the Church Missions House on Wednesday, February 14, 1917, with fourteen of the members elected by the General Convention and nine of those elected by the provinces present, all three representatives of Province Seven being in attendance.

The death of the bishop of Atlanta, for seven years a most valuable member of the Board, was reported and a memorial was ordered spread on the minutes (see page 171).

The minute on the death of Dr. Henry Laning was also adopted. (See page 116, February issue).

The Treasurer reported slight decreases in gifts from parishes, Sunday-schools, branches of the Woman's Auxiliary and individuals.

The Board of Missions was among the first to co-operate in the Church Pension Fund and it was agreed at this meeting to make payments monthly, as requested by the officers of the Fund.

Following the action of the General Convention, the months of November and December were added to the present fiscal year to make the year begin on January 1.

Some readjustments were made in the scheme of buildings for Saint Paul's College, Tokyo. The immediate letting of a contract for the erection of the Administration and Library building was authorized.

Two new hospitals have been built in Alaska at Fort Yukon and Tanana. An appropriation of \$1,000 each was granted toward the running expenses of these hospitals.

The question of training teachers in China, especially in the district of Hankow, has been before the Board for some time. We have been sending our students to the Wuchang Normal School, but the accommodations have been so crowded that the bishop thought it would be necessary to do something to remedy this condition. The district of Anking also sends students to this school. The following resolutions were adopted provided the title to our unit be vested in the same way in which our property is held in China :

Resolved: That in reply to their letter of January 10, 1916, the bishops of Hankow and Anking be assured that the Board approves of the general plan for the Wuchang Normal School in which the American Church Mission and the Wesleyan Mission Society are to share.

Resolved: That Bishop Roots and Bishop Huntington are authorized to appeal for \$7,500 as the share of the American Church Mission in providing land and buildings, the property to be held by four trustees, two of whom shall be from the American Church Mission.

Resolved: That an appropriation at the rate of \$850 a year is made for the salary of an unmarried foreign teacher, and

Resolved: That an appropriation of \$90 is made for the salary of a Chinese teacher as the share of the American Church Mission in the faculty of the school.

Resolved: That an appropriation at the rate of \$500 a year is made for current expenses, as the share of the American Church Mission in the maintenance of the school.

In Changsha, in the district of Hankow, the Northern Presbyterian and United Evangelical Missions are proposing to establish a high and normal school for girls. They have kindly offered our Board the privilege of building a hostel on the property of

the school for the accommodation of any students who may attend from any of our missions. They have also invited us to have a teacher residing in the hostel to care for the students and to become a member of the teaching staff. One member of the Presbyterian Church, whose daughter is to be a teacher in the school, has offered \$2,000 toward the building of this hostel if we will contribute a like amount. The bishop asked for permission to appeal for specials for this amount, which the Board granted.

Dr. William H. Jefferys, for thirteen years connected with the missionary work in the district of Shanghai and for three years on special leave of absence, tendered his resignation. The Board unanimously

Resolved: That in accepting with great regret the resignation of Dr. William H. Jefferys, to take effect as he suggests on January 31, 1917, the Board of Missions desires to record its gratitude to God for all that He has enabled Dr. William H. Jefferys to accomplish on behalf of the Church during the years of his service as a physician in China, and during the three years of his special work in this country.

The Board recognizes that the present excellent equipment at Saint Luke's Hospital, Shanghai, as well as the thoroughness of its work, are due largely to gifts made through Dr. Jefferys by his own family, and others, and to Dr. Jefferys' own ability to put into practice his high ideals of medical service. For all that he has done as the servant of the Church to minister to the sick and suffering in China, and to deepen the devotion of people in the United States to the Church's Mission, the Board thanks Dr. Jefferys most heartily, and wishes him abundant success in the work that he has undertaken on behalf of the Church in the diocese of Pennsylvania.

The action of the committee appointed to confer with the Woman's Auxiliary is reported in the Woman's Auxiliary pages later in this issue.

The president announced that he had been able to secure W. C. Sturgis, Ph.D., of Boston and Colorado, as educational secretary.

ANNOUNCEMENTS CONCERNING THE MISSIONARIES

CUBA

Appointed—On February 13 (employed in the field), Mr. Antonio Curbelo, Miss Rosa MaLaguillo.

Sailed—From New York, January 27, S.S. "Saratoga," the Rev. H. B. Gibbons.

HANKOW

Appointed—On January 23, 1917, Miss Nina G. Johnson, of Alburg, Vt. On February 13, Miss Venitia Cox (both under the Woman's Auxiliary).

Sailed—From Shanghai, December 2, 1916, Mr. J. A. Wilson, Jr., S.S. "Empress of Asia." From Vancouver, February 8, Bishop Roots and family, also Miss Nina G. Johnson, S.S. "Empress of Japan."

Resigned—On January 1, Miss S. H. Higgins (Woman's Auxiliary).

KYOTO

Appointed—On February 13, Miss Etta S. McGrath.

LIBERIA

Arrived—At New York, February 8, Miss M. S. Ridgely (Woman's Auxiliary).

PHILIPPINES

Appointed—On January 9, the Rev. J. Brett Langstaff, of St. John's Church, Brooklyn, N. Y.

Arrived—At Manila, January 21, the Rev. and Mrs. A. B. Parson. At England, January 23, the Right Rev. C. H. Brent, D.D.

Sailed—From Vancouver, January 25, S.S. "Empress of Russia," Miss M. C. Graves, Miss H. C. C. Brent, Cathedral School, Baguio; Miss B. E. L. Massé, Rev. J. A. Staunton, Jr. Going out for the first time: Mr. E. K. Brown, Miss Eveline Diggs, Miss Eleanor Gale, Miss M. A. Underhill, Rev. G. R. Underhill.

PORTO RICO

Appointed—On February 13, Miss Anna E. Macdonald, Deaconess G. E. Crane; (employed in the field) Rev. C. E. Taylor.

Sailed—From New York, January 20, S.S. "Carolina," Bishop Colmore and family, also Miss Grace Millgate, all returning to the field. On January 27, S.S. "Saratoga," Rev. H. E. Gibbons. On February 7, S.S. "Philadelphia," Rev. and Mrs. C. E. Taylor (first trip to field); On February 10, S.S. "Carolina," Charles S. Moss, M.D. (first trip to field).

SHANGHAI

Appointed—On January 9, Miss Alice B. Jordan, of Clifton Forge, Va. On January 30, Mr. Charles F. Remer, reappointed as teacher in St. John's University.

Arrived—At Shanghai, December 20, 1916, S.S. "Empress of Russia," Dr. C. M. Lee and family, Mr. W. M. Porterfield, Jr.

Sailed—From Vancouver, January 25, S.S. "Empress of Russia," Rev. and Mrs. G. F. Mosher, Rev. M. H. Throop, 3d, and family. From Vancouver, February 8, S.S. "Empress of Japan," Miss Laura E. Lenhart (Woman's Auxiliary).

TOKYO

Appointed—On February 13, Mr. Alexander R. McKechnie.

Sailed—From Vancouver, January 25, S.S. "Empress of Russia," the Right Rev. John McKim, D.D. From San Francisco, January 26, S.S. "Tenyo Maru," Deaconess A. L. Ranson.

MISSIONARY SPEAKERS

FOR the convenience of those arranging missionary meetings, the following list of clergy and other missionary workers available as speakers is published.

When no address is given, requests for the services of the speakers should be addressed to Rt. Rev. A. S. Lloyd, 281 Fourth Avenue, New York.

Church Missions House Staff

The president and secretaries of the Board are always ready to consider, and,

so far as possible, respond to requests to speak upon the Church's general work at home and abroad. Address each officer personally at 281 Fourth Avenue, New York.

Secretaries of Provinces

II. Rev. John R. Harding, D.D., 550 West 157th Street, New York.

III. Rev. William C. Hicks, 1311 G Street, N. W., Washington, D. C.

IV. Rev. R. W. Patton, P. O. Box 845, Atlanta, Ga.

VI. Rev. C. C. Rollit, D.D., Saint Mark's Parish House, Minneapolis, Minn.

VII. Rev. Edward Henry Eckel, 211 West Market Street, Warrensburg, Mo.

Alaska

Rev. G. H. Madara.
Miss L. M. Parmelee.

China

HANKOW

Rev. T. R. Ludlow.

Miss Helen Hendricks (address direct, 5001 Blackstone Avenue, Chicago).

Miss Grace Hutchins (address direct, 166 Beacon Street, Boston).

Miss Helen Littell (address direct, 147 Park Avenue, Yonkers, N. Y.).

Japan

TOKYO

Rev. R. W. Andrews.

Rev. C. H. Evans.

Rev. Dr. C. S. Reifsnyder.

The Philippines

Rev. R. T. McCutchen (in Fifth Province).

Salina

Rev. T. A. Sparks (address direct, 175 Ninth Avenue, New York).

Western Nebraska

Rt. Rev. Dr. G. A. Beecher.

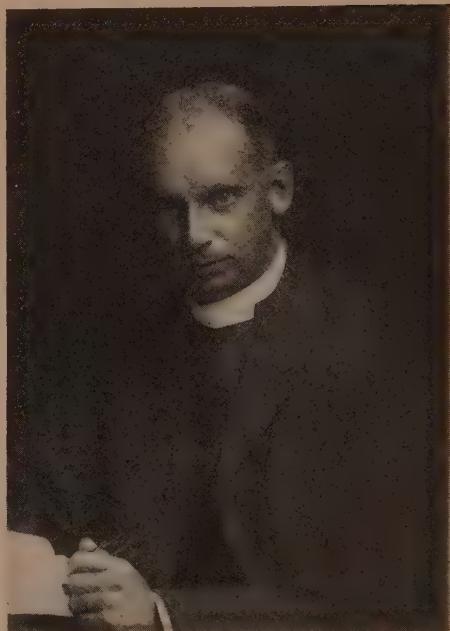
Work Among Negroes

Representing St. Paul's School, Lawrenceville, Va.; Archdeacon Russell, Lawrenceville, Va.; Rev. Giles B. Cooke, Board Secretary, Portsmouth, Va.; Rev. J. Alvin Russell, 5000 Woodland Avenue, Philadelphia, Pa.

Representing St. Augustine's School, Raleigh, N. C., Rev. A. B. Hunter.

Representing missionary work in the diocese of South Carolina, Archdeacon Baskerville, Charleston, S. C.

THE first offering made in Alaska for the Clergy Pension Fund was given by the Salchaket Indians at a camp where the Reverend Mr. Drane had held services. It amounted to \$8.25, but, Bishop Rowe says, "this means more to them than a million dollar offering in New York."



THE Right Reverend Frank Hale Touret, fifth missionary bishop of Western Colorado, was consecrated in Grace Church, Colorado Springs, on the Feast of the Purification. Bishop Touret had been rector of this parish for seven years. Owing to a severe storm a number of bishops and others were kept from attendance on the service, but the Presiding Bishop was able to get there and was assisted in the consecration by Bishop Capers of West Texas and Bishop Johnson of Colorado. Bishop Faber of Montana was the preacher. Bishop Touret succeeds Bishop Brewster, who was translated last May to the diocese of Maine. He brings to his new work and enlarged responsibility valuable experience which has been gained by years of service in that part of the country. THE SPIRIT OF MISSIONS joins with his many friends in wishing him God-speed.

ACKNOWLEDGMENT OF OFFERINGS

TO APPLY ON THE APPORTIONMENT AND AID THE BOARD IN MEETING ITS APPROPRIATION

Offerings are asked to sustain missions in thirty-three missionary districts in the United States and possessions, Africa, China, Japan, Brazil, Haiti, Mexico and Cuba and in the Canal Zone; in thirty-nine dioceses, including missions to the Indians and to the negroes; to pay the salaries of thirty-two bishops, and stipends to about 2,584 missionary workers, domestic and foreign; also two general missionaries to the Swedes and two missionaries among deaf mutes in the Middle West; and to support schools, hospitals and orphanages.

With all the remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of George Gordon King, Treasurer, and sent to him, Church Missions House, 281 Fourth Avenue, New York.

Remittances in Bank Notes are not safe unless sent in Registered Letters.

The Treasurer of the Board of Missions acknowledges the receipt of the following from October 1st, 1916, to February 1st, 1917.

DIOCESE OR MISSIONARY DISTRICT	Appportionment for Domestic and Foreign Missions, October 1st, 1916, to November 1st, 1917	Amount received from October 1st, 1916, to Feb. 1st, 1917	DIOCESE OR MISSIONARY DISTRICT	Appportionment for Domestic and Foreign Missions, October 1st, 1916, to November 1st, 1917	Amount received from October 1st, 1916, to Feb. 1st, 1917
PROVINCE I.					
Connecticut	\$57,445	\$7,139.06	Alabama	\$8,604	\$536.78
Maine	4,692	350.19	Atlanta	5,614	635.16
Massachusetts	83,717	13,544.34	East Carolina	4,158	1,688.83
New Hampshire	6,411	831.97	Florida	4,948	34.40
Rhode Island	23,398	2,788.56	Georgia	4,607	190.84
Vermont	5,400	1,192.18	Kentucky	8,146	914.94
W. Massachusetts	15,285	2,874.85	Lexington	2,597	358.25
	\$196,348	\$28,721.15	Louisiana	8,494	1,634.96
			Mississippi	5,513	521.78
			North Carolina	7,192	707.35
			South Carolina	9,195	1,289.72
			Tennessee	8,873	973.91
			Asheville	2,461	361.03
			Southern Florida	2,400	62.80
					\$82,802
					\$9,910.75
PROVINCE II.					
Albany	\$28,115	\$2,869.67			
Central New York	25,535	2,669.57			
Long Island	63,474	5,876.85			
Newark	45,356	7,881.20			
New Jersey	32,589	3,160.25			
New York	279,468	37,255.41			
W. New York	29,796	3,400.71			
Porto Rico	144	30.00			
	\$504,477	\$63,143.66			
PROVINCE III.					
Bethlehem	\$21,642	\$1,928.79	Chicago	\$47,943	\$5,649.60
Delaware	5,182	1,272.37	Fond du Lac	3,873	808.66
Easton	3,097	111.66	Indianapolis	4,765	156.25
Erie	7,071	457.50	Marquette	2,555	208.54
Harrisburg	11,407	1,191.05	Michigan	17,898	2,820.15
Maryland	34,454	4,147.79	Michigan City	2,571	208.89
Pennsylvania	143,704	32,873.12	Milwaukee	10,957	759.03
Pittsburgh	26,119	2,869.19	Ohio	24,617	1,878.99
Southern Virginia	20,422	2,917.01	Quincy	2,990	329.20
Virginia	15,618	5,968.72	Southern Ohio	15,345	2,628.56
Washington	25,523	2,986.25	Springfield	3,890	579.01
W. Virginia	6,900	852.29	W. Michigan	6,845	788.77
	\$321,139	\$57,575.74			\$145,249
					\$16,815.65

DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, October 1st, 1916, to November 1st, 1917	Amount received from October 1st, 1916, to Feb. 1st, 1917	DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, October 1st, 1916, to November 1st, 1917	Amount received from October 1st, 1916, to Feb. 1st, 1917
	PROVINCE VI.			PROVINCE VIII.	
Colorado	\$9,560	\$43.40	California	\$13,113	\$287.23
Duluth	3,525	465.76	Los Angeles	15,416	567.86
Iowa	8,375	387.96	Olympia	5,434	249.85
Minnesota	16,450	1,660.29	Oregon	4,052	111.83
Montana	5,035	639.70	Sacramento	2,487	58.96
Nebraska	4,127	205.50	Alaska	926	156.20
North Dakota	2,166	40.44	Arizona	1,305	215.50
South Dakota	3,358	192.95	Eastern Oregon	692	10.00
Western Colorado	635	15.25	Honolulu	1,857	13.00
Western Nebraska	1,496	43.00	Idaho	2,226	243.25
Wyoming	2,425	78.00	Nevada	755	16.00
	\$57,152	\$3,772.25	San Joaquin	1,367	300.02
			Spokane	2,571	224.17
			Philippines	445	.....
			Utah	1,008	75.50
				\$53,654	\$2,529.37
PROVINCE VII.					
Arkansas	\$3,386	\$134.50	Anking .....	.....	\$7.50
Dallas	3,521	278.54	Brazil	223	.....
Kansas	4,596	261.30	Canal Zone	179	6.75
Missouri	14,168	1,956.93	Cuba	746	5.00
Texas	7,794	1,662.22	Hankow .....	.....	.....
West Missouri	5,897	464.20	Kyoto .....	.....	.....
West Texas	2,410	168.25	Liberia	374	117.50
Eastern Oklahoma	1,277	116.66	Mexico	374	.....
New Mexico	1,122	140.10	Shanghai .....	.....	.....
North Texas	791	208.12	Tokyo .....	.....	28.00
Oklahoma	1,106	142.43	European Churches	1,490	350.00
Salina	844	72.72			
	\$46,912	\$5,605.97	Miscellaneous .....	.....	\$1,327.31
			Total	\$1,411,119	\$189,916.60

OFFERINGS TO PAY APPROPRIATIONS

SOURCE	1917		1916		INCREASE	DECREASE
	TO FEBRUARY 1.	TO FEBRUARY 1.	TO FEBRUARY 1.	TO FEBRUARY 1.		
1. From congregations	\$146,251.17*	\$152,557.06	.....	.....	.....	\$6,305.89
2. From individuals	16,663.49	25,633.27	.....	.....	.....	8,969.78
3. From Sunday-schools	3,712.67	4,324.06	.....	.....	.....	611.39
4. From Woman's Auxiliary	23,289.27	24,522.79	.....	.....	.....	1,233.52
5. From interest	50,767.44	79,701.61	.....	.....	.....	28,934.17
6. Miscellaneous items	3,791.82	1,886.32	1,905.50	.....	.....	.....
Total	\$244,475.86	\$288,625.11	.....	.....	.....	*\$44,149.25
7. Woman's Auxiliary United Offering	32,000.00	30,000.00	2,000.00	.....	.....	.....
Total	\$276,475.86	\$318,625.11	.....	.....	.....	*\$42,149.25

*This comparison to February 1, is for four months this year with five months last year. In September last year we received \$25,189.93. Of course there is no September in this year's report. Allowing for this amount would put the shortage at \$16,959.32. Last year in November we received \$23,593.50, accumulated income from the King Estate which will not come again.

APPROPRIATIONS FOR THE YEAR

OCTOBER 1, 1916, TO OCTOBER 31, 1917

Amount Needed for the Year

To pay appropriations as made to date for the work at home and abroad..	\$1,752,577.08
Total receipts to date applicable on appropriations	\$276,475.86
Balance on hand October 1, 1916 (of which Legacies, \$50,000)	81,508.91
Amount needed before October 31, 1917	\$1,394,592.31

THE WOMAN'S AUXILIARY TO THE BOARD OF MISSIONS

THE PILGRIMAGE IN THE SECOND PROVINCE THAT OF NEW YORK AND NEW JERSEY

At the annual meeting of the Albany Branch, the Pilgrimage was given a most important place and an officer appointed to supervise the plan. The feast of the Epiphany is the day appointed in that diocese for the annual corporate Communion of the branch, and it came happily as a fitting close to the week of prayer assigned them. Those of us who watch for these things will find in the progress of our year many such a coincidence, a "happening" which is surely one more of the many sacred helps which the Heavenly Father daily gives His children on their way to Him.

It was good to hear from one rector in this diocese that his people were looking forward to their week "with loyal hope."

In a village in Central New York, without a rector and with a little branch of seven members, the women listened eagerly to an explanation of the Pilgrimage, and several of them undertook to go five miles to the nearest church where services would be held, that they might make their Communion there.

In another country parish where the women met twice for intercessions, a correspondent writes: "One dear old lady said on the closing day, 'I am just spoiled and don't want to give up saying these prayers.' I told her she would not have to give them up just because the appointed time for us was past; to keep right on saying them. And she thought she would."

One Western New York parish, beside its corporate Communion and a

quiet hour, had daily intercessions throughout the week, and at its close the rector said they had been not only a pleasure but a blessing to him. The president of the branch sent notes upon the Pilgrimage for the daily paper of her own town as well as for the diocesan paper, and gave her page in the diocesan manual to this subject. Beautiful services were held in Buffalo churches; in Rochester Bishop Burleson conducted a service for the three branches of the Woman's Auxiliary jointly, and the Buffalo Intermediates had a very beautiful service in connection with a joint meeting of the branches of that district, when Dr. Jefferys conducted the intercessions, and at a later session spoke to Section II on "Prayer." The watchword of the Juniors for their year is "More prayer," and they are starting prayer groups for leaders, with monthly meetings, planning in time to reach in the same way the girls themselves.

Our record brings us to New York where, in Bishop Greer's absence, the Suffragan Bishop sent a circular letter to the churches, commanding to them the keeping of the week of prayer. The president of the branch sent a letter to the members, asking each to make her Communion on the opening Sunday, asking her rector that intercessions suggested in the leaflet might be offered, that she make these intercessions daily at her home, that she arrange a special meeting of the parish branch to be given up to prayers and intercession, with the hope

that each woman should come prepared to pray for one of the suggested topics, using a collect or some prayer she had found or written herself, and stating that on the Wednesday of the week of prayer a diocesan corporate Communion would be held in a chapel of the Cathedral.

The president's letter was read in most of the parish branches, and its recommendations were generally followed. With the possible exception of three churches, every early celebration of the Holy Communion on the Sunday named was a corporate Communion for the women of the parish, with special intercessions. One rector sent out a letter enclosing a Pilgrimage leaflet to every woman in the parish, had special intercessions at all services, and on the Sunday following the week there was a special thanksgiving for what the week had brought of inspiration. In a parish where the Holy Communion is celebrated daily, three hours of intercession were kept each day, with the exception of one day which was set apart entirely for this purpose. Two large parishes joined in the corporate Communion on the Sunday at one church, and on a weekday a joint all-day service of intercession was held, beginning with the Holy Communion at nine and ending with vespers at five. There was not an hour when some group of women were not united in intercession. In another parish all organizations of the women met together for prayer, the girls' choir leading the hymns, the Sunday-school being represented, the Girls' Friendly Society reading the prayers in unison, and thus closer harmony between the "organizations formed for good" became reality.

There were quite as many informal group meetings when the women read their own petitions as there were of formal services in the churches. A joint meeting of this kind was held at the Bronx Church House, when eight parishes were represented, and the

diocesan corporate Communion was held in connection with the annual meeting of the Prayer and Service Union.

From an evening branch was reported:

In an upper room in a small apartment on the East Side, ten earnest women met, and remembering it was New York's week of the Pilgrimage of Prayer, after the meeting was opened by reading verses from the Gospel of Saint Luke, a prayer of her own selection was read or recited by each member of the evening branch, after which, the objects of intercession were read aloud, allowing a minute between each two sentences for silent prayer. It made an impressive opening service for this new work for women who are occupied during the day, and yet who want to keep in touch with and do their share in the prayers and work of the Woman's Auxiliary.

It is from New York we receive a message from individuals enlisted in our praying company. One writes: "I have been laid up all the week, but I have said my prayers with Maine and New Hampshire, and am just beginning with Vermont. Miss _____, who is fond of praying, is much interested, and has gone on pilgrimage, too". And this Presbyterian friend writes also: "I am glad to be admitted to the number of the pilgrims." It is from New York, too, that we hear of a pilgrimage leaflet being given to a Roman Catholic. So our circle of prayer widens. And it is from New York that, just before their week, two long-time, devoted Churchwomen were taken, and the intercessions of the diocese enriched and the blessings brought down upon it doubly assured by those added prayers of the saints at rest. The head of the Little Helpers in the diocese writes: "I am sure the work of prayer is the one side of the Auxiliary life that we fall very far short in, and that the weeks of this year may prove an untold blessing is my earnest prayer." A vice-president of the branch adds:

At the close of the week as the reports of the way in which the Pilgrimage had been observed in this diocese came in, to

the diocesan officers it seemed that it had been a wonderful season of inspiration and vision, and in all confidence that its spirit may abide we rejoice that we have been privileged to experience this renewing of our Faith and enlarging of our Hope and deepening of our Love, through the power of Prayer.

Long Island and Porto Rico kept their week of prayer together, and at the regular February meeting of the Long Island branch twenty-one parishes reported how the week was observed.

The president had seen to it that a notice was sent to every parish in the diocese, asking each one to begin the week by holding a corporate Communion service, and this idea was accepted and carried out most faithfully, even to the farthest point down on Long Island. It had also been arranged that different parishes should hold a service every day in the week, in many cases inviting neighboring ones to unite with them, thus leaving no day without its service of prayer. All knew the subjects to be borne in mind, and all carried out their own plans in the way that seemed most befitting.

One parish prepared a regular schedule the week before, and one of the things agreed on was that each day each woman would repeat the regular noonday prayer, and, in addition, a prayer for some special worker and his work. In this way not a day went by that these women, although perhaps far apart in the body, did not meet in spirit at the throne of Grace, and make their petitions together, and on their regular meeting day they held a service in church with their rector's most hearty approval and co-operation. This service began with the Litany for Missions, and then each woman was assigned her part, which was to pray for some special field; there were nine of these assignments and the whole service was prayer. It was a most uplifting service, and their rector has since expressed the wish that they may have such a service often.

In another parish the educational secretary and the Little Helpers' secretary led three services of intercession—at 3:15 for the Sunday-school children, at 4:00 for the Auxiliary, and at 8:15 for the Sunday-school teachers and older children. "We were struck," the educational secretary writes, "by the sweet expression on some little faces, and were repaid for the pains we had taken."

On January 25, St. Paul's day, there was a large attendance at the corporate Communion celebrated by Bishop Burgess, Bishop Courtney being the preacher.

One rector writes of the Pilgrimage as a "fine spiritual undertaking."

From Sewanee, the Bishop and Mrs. Colmore, who is President of the Porto Rico branch, wrote to the clergy and Auxiliary workers. Leaflets were sent down, and special prayers were to be translated into Spanish for use during their week. Mrs. Colmore wrote: "I feel sure there will be a real interest taken in this call to prayer. I have found in the two years that I have been attempting to lead the Auxiliary in Porto Rico that all the women want is a chance. They are ready and willing and eager to fulfil their part when once it is pointed out."

In Newark diocese the president sent a letter to each parish branch and leaflets to the rector. In several churches the women were called to meet together for a quiet hour, and group meetings were held in various homes. In one parish a leaflet of suggestions with missionary prayers was sent out, and a committee, made up from the guilds, Sunday-school and Juniors, held a special intercessory service. In another parish a continuation committee was formed, through which a group of women pledged themselves to meet for fifteen minutes before each fortnightly guild meeting in Lent and to keep this up until Advent, remembering especially the dioceses where serv-

ices had already been held, and those keeping their week of prayer at the time of their own meetings. The officers and directors of the diocesan branch met one morning in Newark, for prayer and the Holy Communion.

The corporate Communion was had in each parish in New Jersey, and in Trenton, the see city, the pilgrimage was observed from parish to parish, the women throughout the city being asked daily to each parish in turn, throughout the week. In spite of some very inclement weather, the largest number was one hundred and forty, the smallest, on a bitterly cold day, thirty. The women thus made a real pilgrimage and quite a number did not miss a single service. All who did take part felt truly thankful for the blessings vouchsafed them.

A Prayer for the Pilgrimage of Prayer

Received from Massachusetts

Almighty God, who hast promised to hear the petitions of those who ask in Thy dear Son's name, we beseech

Thee to further with Thy continual blessing the Pilgrimage of Prayer. Grant to the women of the Church a right understanding of its purpose, and a pure intention in fulfilling the same. We would remember especially at this time the Church in the diocese; strengthen the leaders, give grace to all who share in the services; and so, as the year advances, may the progress of the pilgrimage hasten Thy Kingdom, and order the doing of Thy will; through our Lord and Saviour, Jesus Christ. *Amen.*

IN MARCH

March 4-10: Delaware, Easton and Washington.

March 11-17: Virginia and Southern Virginia.

March 18-24: Asheville and North Carolina.

March 25-31: East Carolina and South Carolina.

Let us pray for these dioceses during their weeks of prayer.

THE JANUARY CONFERENCE CLOSED

Miss Sturgis of Massachusetts introduced the subject, "Missionary Education and the Pilgrimage of Prayer" by reading I. Cor. xiv. 1-3, 10-19, and pointing out the vital connection between this chapter and the thirteenth—the equipment for service through love, and what we *do* with our equipment.

She asked how we might best use the Pilgrimage of Prayer, and what is its connection with missionary education.

Prayer is one of the subjects recommended for study this year, and in one aspect or another is to be considered in connection with these officers' conferences throughout the season. She touched upon a very natural criticism as to the advisability of making prayer a subject of study, a question which

had received its answer in her own mind when she had met with those who were studying it with helpful results.

To the question, "What is the purpose of missionary education?" many answers were given: "To make people interested enough in the work of the Church to pray"; "To make them know, give and work more intelligently for people"; "They cannot be interested without praying, and as a reaction, cannot pray without wanting to work"; "To bring to each individual her sense of personal responsibility, for the work of the Church at large"; "To make the connection we need with the Head of the Church," and, finally, "To know the living Christ, and to make Him known to others."

The suggestion was made that we women as a whole do not yet know how to make use of the power of prayer. As evidence of this some members of the Woman's Auxiliary were quoted as remonstrating against "wasting time on the Pilgrimage of Prayer" in a particularly busy week, and, as added evidence, the embarrassment often felt when the duty of opening a meeting with prayer devolves on some unaccustomed member, or when the diocesan officers themselves have had to plan for special meetings of prayer.

Some one asked whether it was that women did not know how to pray, or how to lead others in prayer?

What is the true purpose of the Pilgrimage of Prayer? "To learn to know God, and to learn His will"; "To practise the prayer about which we have been studying and talking"; "To arouse enthusiasm." In discussing this, a statement of Bishop Roots was found helpful: that our Lord's promise, that when two or three are gathered together in His name, He would be with them, did not mean *even* "when two or three" but *especially* "when two or three." So far, experience seems to show that where the rector has conducted the Pilgrimage meetings of a parish, the results have been less plainly marked than where the women themselves have made the effort to gather together and express in their own words, however stumbling, or in prayers they have searched for and selected, the needs of their own lives and work as well as the three great subjects of the Pilgrimage. The little group or committee meeting beforehand to pray and to plan for the larger meeting, often becomes the nucleus of a lasting group of praying friends. One element of continuity could well be that the groups follow with the Pilgrimage their prayers through all the year, and through all the country, until the final week before

Advent, when the whole Auxiliary will end the year with one great week of prayer and communion.

Other suggestions followed: *Work* for the things you pray for; study them; give to them. The giving may be made a special feature of the parish meetings or may be the indirect natural expression of growth in interest. The conference ended with the question: "How many of us, women of the Auxiliary, are studying the questions of unity and of peace, to find out what we can do to help bring these things to pass?"

THE FEBRUARY CONFERENCE

Officers and members from Central New York, Chicago, Long Island, Massachusetts, Newark, New Jersey, New York, Pennsylvania, South Dakota, Washington and West Texas met for the conference on Thursday, February 15, Mrs. Van Nostrand, United Offering treasurer of the Long Island branch, presiding. Mr. Wood brought in Bishop Rowe, just arrived in New York, who spoke a few words to those present. Miss Giles, whom Miss Lindley has called to help her in the Junior work, was introduced. Miss Lindley herself was absent, being in South Carolina at the Sunday-school Convention and Institute of that diocese.

Deaconess Goodwin gave the following list of opportunities in the mission field, and asked the help of the Auxiliary in finding those who might supply these needs. Any one to whom these calls appeal is asked to communicate with Miss Goodwin, who will gladly receive from all interested any help in the matter by way of addresses and information:

MEDICAL: Nurses needed at the Church General Hospital, Wuchang; Saint James' Hospital, Anking; Saint Andrew's Hospital, Wusih, and visiting nurses for Shasi and Ichang. Also a nurse for Tanana, Alaska, and for Nopala, Mexico.

EDUCATIONAL: Teachers, an English and a music teacher for Saint Agnes' School, Kyoto; an English teacher for Saint Mary's Hall, Shanghai; a kindergartner for Wuhu; a teacher for Saint Margaret's School, Tokyo, and for primary schools at Changsha and Shashi. A teacher of domestic science for Hooker School, Mexico.

EVANGELISTIC WORKERS needed in Shanghai and various other places; also a thoroughly trained social worker for Saint Luke's Hospital, Toyko, and a worker for Ponce, Porto Rico.

The committee on conference with the committee on the Board of Missions reported through Miss Delafield, the chairman:

First, with reference to increasing the efficiency of missionary candidates appointed under the United Offering, that recommendations concerning appropriations for training, the method of procedure concerning applications for appointment and the possibility of additional help in developing the work were adopted by the joint committee and approved by the board at its meeting on February 14.

Second, the joint committee then proceeded to the consideration of further organization of the Woman's Auxiliary, and recommendations were submitted to the board, which recommendations are to be sent by the chairman of the Auxiliary's conference committee to the presidents of the different diocesan branches, to be by them submitted to the branches for their consideration, preparatory to action at the Triennial of 1919.

Mrs. Van Nostrand introduced the subject of the United Offering by emphasizing the faithful use of the blue box and its special reminder of our constant occasions for thankfulness and as a memorial of our dear ones in Paradise. She suggested reaching the uninterested through study classes on the United Offering, through interesting notices in Church and the handing of boxes at the close of service to women on leaving.

Mrs. North, United Offering treasurer for Pennsylvania and chairman

of the committee on a prayer for the United Offering, said that the committee hoped to meet in Cambridge at the time of the conference next June to consider prayers submitted to it. She asked help in obtaining such prayers, and suggested two petitions: That the new prayer include a petition in behalf of the workers themselves, and one that difficulties in securing those most fitted for the work might be removed. The prayer must be brief but comprehensive and its wording in harmony with the Church's prayers.

A report was made from the United Offering treasurer of St. Agnes' Chapel, New York, where prayer, sacrifice (defined as effacement of self), faithfulness, gratitude, were said to be the sources of interest and effort. An appreciative note from the treasurer to those contributing but unable to attend meetings and hear reports was one helpful method used to sustain and increase interest; also a thorough study of the subject in order to report progress. She tells of the scope of the offering—how it yields the Board \$8,000 monthly; tells what the women are doing in the field. From Newark came the report from Grace Church, Orange, where the United Offering treasurer shared her work with a committee, districting the parish and raising the number of contributors from seventy-four to four hundred and seventy-five. From the Church of the Incarnation, New York, the prayer for life was emphasized and not merely the life of the missionary, but the life of all women given in increased devotion. Prayer for workers by name at United Offering meetings was also suggested, and the holding of small meetings of treasurers of parishes having similar conditions, that their problems might be discussed.

Miss Bowden, principal of St. Philip's Normal and Industrial School, San Antonio, West Texas, and a

United Offering worker, was introduced and told briefly of the work.

Mrs. Alexander, chairman of the committee for St. Agnes', Kyoto, reported that the committee had authorized Bishop Tucker to assure the Japanese authorities on his return that the

\$50,000 for the new school would be forthcoming. The committee have \$38,000 in hand, and confidently expect the Auxiliary to see that the remaining \$12,000 are furnished by the close of the missionary year, December 1.

WHAT A NORTH CAROLINA PRESIDENT DOES

How many Auxiliary Officers might do this?

YOU have asked me about my work in the mission field this winter, and if it is my custom to do actual missionary work in connection with my duties as an Auxiliary officer.

I answer yes—and I count this one of the greatest pleasures and privileges of my office. For more than fifteen years I have spent weeks and sometimes months in the mission field in various parts of the diocese.

If I cannot do anything more, I spend part of each summer in or near a mission, where I can help with the Sunday-school, arouse interest in the Auxiliary, and, when practicable, have a missionary play so as to train the children and instruct the grown people at the same time. This winter I am living at Grace School, Lawrence. This is a little school which I founded about sixteen years ago, in a country community about ten miles from my own home and several miles from any railroad. The school, though small, has exerted a very great influence upon the community, and many of its pupils have in turn become teachers and have carried the Church's doctrine and worship to many other sections—we might even say to foreign lands, as it was while helping with this work that one of our Bishop's daughters offered herself for the foreign field. This year the school is being taught by our very youngest United Offering Missionary,

Miss Otelia Carrington Cunningham of Durham, and as we have no funds to pay another missionary and she cannot live alone, I am keeping her company and helping with the work. My latest undertaking has been the training and vesting of a little choir of twenty-four members, and this vested choir has added much to the interest of outside people and to the service itself. We have quite a nice plant, a beautiful chapel, a school-house and five roomed cottage where we live. This also serves as a regular club-house for the neighborhood.

CORRECTION

In pledges for Anvik and Honolulu noted on page 901 of the December *SPIRIT OF MISSIONS*, \$10 from Massachusetts should have been credited to Honolulu, and \$35 from the Dakota League for Anvik.

THE MARCH CONFERENCE

The Church Missions House

Date, Thursday, March 15. Subject: "How to Reach the Isolated Country Woman. Prayer: Our Relation to God and Intercommunion."

Holy Communion at 10; business 10:30 to 11; conference 11 to 12.

THE JUNIOR PAGE

FROM THE JUNIOR DEPARTMENT OF THE DIOCESE OF CENTRAL NEW YORK

The Fourth District

Superintendent, Mrs. E. L. Pierce, Orchard Road, Syracuse; Secretary, Miss M. A. Barker, 628 James Street, Syracuse; Treasurer, Miss M. Manning, 107 Comstock Avenue, Syracuse; Educational Secretary, Miss L. V. Moser, 812 South West Street, Syracuse.

After the Geneva conference in July, for which five scholarships were offered in this district, the following letter was sent out by the superintendent and educational secretary to each Junior leader:

While the Geneva conference is fresh in our minds, we want to share with you the help that we have received, hoping you may find these questions suggestive in your preparation for the coming winter:

1. (a) Do you plan your year's work ahead? (b) How much time for box work and how much for study? (c) What kinds of box work and study?
2. Do you have sewing laid out and ready before the hour of the meeting?
3. What are you going to do to make your meetings so interesting that new members will come?
4. If your branch has varying ages, do you ask the older ones to help the younger ones?
5. Have you divided your branch into committees, so that every member has responsibility, such as playing the hymn, forming a Junior choir, a visiting committee to look up delinquents, a *Spirit* or Missions librarian, writing a weekly prayer for the special work you are studying or for some special missionary, or for God's grace to inspire at least one member to make the "gift of self" and to answer to the call, "Here am I, Lord, send me"?
6. The subject for this year is Latin America. Can you do some special reading this summer on Panama, Brazil, West Indies? Do you want advice on what to read?

The eight of us from Central New York, who were at Geneva, will never forget the Christ-like feeling that was in every meeting and that the spirit that ruled every thought, word and work was: "Go ye, have love, be fruit-bearers, live the Christ-life, do all through Christ who liveth in you." So shall we all be missionaries indeed. Let us pray for one another, study together and know the joy of giving.

Without prayer there is no living,
Without study there is no knowing,
Without giving there is no loving.

The replies showed that the Junior leaders feel the need of further study and preparation in their work, and that they are very anxious to receive help and suggestions, especially in the line of mission study and in keeping the interest of the children.

In September our Bishop-Coadjutor conducted a Quiet Day for Junior leaders. Members of the Woman's Auxiliary were invited, and seventy-five women met in the Church of the Saviour, Syracuse, for meditation and prayer. The Junior leaders took advantage of the few moments between the two sessions for a conference. In November, under the auspices of the Junior Auxiliary, Miss Grace Crosby gave a week's course upon "The Kingdom of God." Out of the one hundred and thirty in the class twenty-nine were Junior workers. As a result of that class further Bible study, as well as lines of active work, have been carried on and Bishop Fiske gave a series of weekly lectures on Personal Religion during the Epiphany season, which were attended by a large number of men as well as women.

Monthly conferences have proven of great help to leaders in the discussion of problems. Leaders are urged to visit other branches for an interchange of ideas.

The educational secretary has arranged a course of seven lessons on the Missionary Districts of Asheville, South Dakota, and Japan for the Epiphany and pre-Lenten season, in the form of ten-minute talks to the children. This to be the beginning of a cycle of study for each year on the different domestic and foreign missionary districts. During Lent the Juniors are asked to study "Manana."

The Third District

Superintendent, Mrs. H. W. Dickinson, Bainbridge, N. Y.

Missionary scrap book contests have been a very great help in arousing interest in mission study in the Third District. These books are brought to the annual meeting in May. The beautiful district banner is lent for one year to the Junior branch bringing the best work on missions. Subject of scrap book for 1917 is, "The New World."